NATIONAL ANTI-SLAVERY STANDARD.

SYDNEY HOWARD GAY, Editor. — Without Concealment----Without Compromise. — JAMES RUSSELL LOWELL, Corresponding Editor.

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Selections.

The Southern Press.

From the Garrard (Mo.) Banner.

EMANCIPATION.

We commend to the careful perusal and candid reflection of our readers, the communication in to-day's paper, from our correspondent 'Mountain Boy.' The article is from the pen of one of Kentucky's most gifted sons, who has been long and favourably known to her citizens. This may be regarded as the expression of the sentiments of a large portion of the eastern part of the State, and we are pleased to see so firm a stand taken in so noble a cause, and especially at such a crisis as the present. We had heretofore, wondered at the silence of the bold and fearless patriots of that part of our beloved Commonwealth, at a time when the question of Emancipation was being agitated throughout the length and breadth of the land, but in this, as in times that are gone by, they have ever been on the side of their country, and ever ready to enter the political battle-field in defence of her time honoured institutions.—We therefore, cordially extend to the high minded yeomanry of that section of our State, as well as all others, the right hand of fellowship, and united, go hand and hand, with them, through the present puny gust of factious and political fanaticism.

Our correspondent may in some particulars, be rather severe; but without admitting or concurring with him throughout, as to the applicability or entire propriety of the assertions and argumentations advanced in support of his positions, or agreeing with him entirely in the correctness of those positions to the fullest extent, still, we at the same time, frankly confess, that the premises are, in the main, correct, and the conclusions just. As a most excellent substitute for a 'shower-bath,' we would recommend it in a most especial manner, to the late generation of patients who have been so grievously afflicted with that foul and consuming disease, a heated mania of false, affected and delusive philanthropy.

We can assure our correspondent, and through him, our friends of the Mountains, that the institution of Slavery in Kentucky need entertain no fears from its assailants. The question is settled; and the 'little squad' of would-be philanthropists, who, with all their efforts and importance, have been utterly unable to even "kick up a dust" are politically no more—are literally speaking, "dead cocks in the pit." All that remains, is to look over the field and pick up the fluttering and faint hearted, and the undisturbed waters politic, are no more troubled. We therefore, exhort our friends to be of good cheer; the awful terrors that have been so liberally and and unscrupulously thrown among you, are but the wily stratagems of the enemies of Constitutional reform, who, now at this particular crisis, hurl them about as so many great fire-brands, charged with portentous destruction, for the selfish and unlaudable purpose of influencing unsuspecting, but good men. But be not allured and deceived by them; let us stand by the great cause in which we have so long and so nobly battled, and our efforts will be crowned with success.

We return our most sincere thanks to "Mountain Boy" for his favour, and hope our readers may shortly hear from him again.

From the Garrard Banner.

MR. EDITOR:—Is it not passing strange, that occasionally men of sense will turn fools, after having spent their whole lives in endeavouring not to be fools? I dislike very much to apply the term fool to such men, as some who are now agitating the country about emancipation, but if they do not deserve the name, they certainly are acting foolishly, and with propriety, can be called a set of fanatics,—this however, is the opinion of a "Mountain Boy" who does not claim any pretensions to more than common sense, and even his title to that may be doubtful, and has been disputed by men of polite education. But this much I know from what little I have read, that in all ages and in every generation, in all governments there have been men who were called wise, but have acted unwisely in ethics and in politics;—agitators of government, and of the peace and morals of society, often, no doubt, aiming sincerely at reform, but mistaken in the time and mode of bringing their object about; this, I think, is the fix of those men who are now agitating the country about emancipation; they generally, no doubt, mean well; but it will result in ill for they have a zeal not according to sound doctrine; others, again, of these agitators care not for results, provided they can "strike a breeze" and be blown into notice;—they do not care for the country, and the country should not care for them.

Now, Mr. Editor, I have examined the views of our emancipators, so far as they have appeared in print, and to my mind, I can as yet see nothing of advantage to the country or to the slaves for whom they seem to have so much sympathy. They talk much about the sin of Slavery, and about the beauty and necessity of a pure white race, and some of these very men are perhaps, greater slaves to their own and vices sins than any slave in Kentucky is to his master, and it may be, were in favour of the whole of Mexico being incorporated into this pure white race with all her colours (except pure white) They talk much about the Bible, but know but little about it and care less. Now, the fact is, the relation of master and several is established by the Bible, and that relation has never yet been disturbed by any inspired man; but on the contrary our Saviour recognized this relation by giving laws to regulate it.

Abraham, the father of the faithful owned servants, and it is recorded of Isaac [in whom the nations of the earth were to be blessed,] "The Lord blessed him, and the man waxed great and went forward and grew until he became very great, for he had possession of flocks and herds, and great store of servants, and the Philistines envied him." Now are any of these agitators like the Philistines of old? Do they envy those who hold slaves, and are they endeavouring to disturb the peaceful relations of master and slave and break in upon vested rights? O, no! they are Philanthropists and they get it from the Bible! They had better read the Bible more, or talk about it less. I think when they come to examine that Book, they will find more to condemn disturbers of the peace, than to condemn masters who treat their servants according to the Bible rule.

The sin of Slavery does not exist in the relation of master and servant, but in the manner of it, and if they are not treated well by their master, the Legislature in its philanthropy, has provided laws by which the matter can be easily corrected.

But some emancipators say the policy and labour of the country require the removal of the slaves, to give "poor white folks" a chance. This is a bait placed right at the end of the trigger in the trap of "Humbuggery" to catch votes. Show me the white man yet in Kentucky, who ever suffered for want of work to do, because the slaves were in his way;—a disposition not to work may have been in his way but the slaves never were, nor never will be during Ash and Oak in Kentucky. I speak from observation and likewise from experience, for I am a poor white man myself, [not so mighty white but very poor] and have to work for my living, and never have for these forty years once suffered for the want of work to do:—true I have suffered on account of work, but it was on account of not doing it. But these emancipators prefer white servants and say the Bible servants, if any were white, I do not know what colour they were, nor do I care, (they were slaves) but I think black the most appropriate colour "now a days," though I own none, black or white, nor do I want any, and would be glad if they were all out of the country: but I am opposed to destroying the peace and quietude of society, to get rid of Slavery, there are worse evils that be-set us than that, but if the slaves were set free and one fourth part of them remained among us, it would be the worst evil of which I can conceive, connected with this subject, a mixture of free negroes, and mean white folks, [and they will run together] is the meanest population above dirt. I had as soon live among the Camanche Indians.

But, sir, how is this agitation going to go off, will anybody, white or black, be benefitted by it? The master will be annoyed and the slave deceived.—Slaves cannot get the full hang of the matter, and the Convention with them, will be only another name for emancipation: they will expect to be free as soon as the Convention meets. The agitators will create expectations never to be realized; but before the slaves ascertain this, they will become disaffected, disturb society, and bring down further burdens upon themselves:—They will first be disaffected, next disappointed, and there will be five run away and aim for a free State, where one endeavours now to make his escape; and suppose the Convention should provide for their freedom agreeably to the most approved plan, among the Emancipators, which is to let all now living, die in slavery—but their children after a certain age to be free:—would not the idea that they were never to see and enjoy the blessings themselves, beget in them an unhappy and disobedient disposition, and would not this also be the means of much trouble to their owners and themselves? Would not the thought that others were to be free and not them, cause them to break for a free State, or at least many of them. Now the negroes know nothing about constitutional or vested rights, and they can never be convinced that they could not be freed as easily and as lawfully as their posterity.

Now, Mr. Editor, I hold that our slave population should understand this matter, and when they ascertain that the best condition that is proposed to them, is the assurance that they are to live and die slaves, with a fair prospect that their children will get to Mississippi and Louisiana, instead of Liberia, they—yes, sir, even they, will repudiate their pretended friends.

Now, sir, my plan is, to let well enough alone a while longer,—my opinion is that, ere long the General Government will take the matter in hand, we shall have plenty of public lands, and California gold, after paying all expenses incidental to the acquisition, to purchase all the slaves in the United States, at prices that justice and humanity will fix. Kentucky and Tennessee will take half price for their's, besides all the Emancipationists will give their's away, and perhaps pay the expenses of taking them to any port of Africa; and you know the Abolitionists of the North, [of whom there is and always will be a majority in Congress] and who have so much sympathy for the African race, and who want them sent to that country so badly, will certainly vote the means. It seems that it is reasonable and just in a government of equal rights, that as the North will not let the South occupy the newly acquired territory with their slaves, they should assist them to get rid of them if they desire it, out of the proceeds of those acquisitions,—especially as the slaveholders contributed as much, yes and a good deal more to the acquisition than the Abolitionists.

If I were a slave I had rather trust to this plan than the convention. The one can be done, and I think will be; the other I do not think can be, or ought to be done.

MOUNTAIN BOY.

From the Louisville Presbyterian Herald.

OUR POSITION ON THE SUBJECT OF SLAVERY.

American Slavery is becoming emphatically the question of the age. We cannot open a newspaper or review, hailing either from the North or South, in which there is not some allusion to it. Scarcely a speech in Congress, or our State Legislatures, or upon the stump, is made, without alluding to it in some form. The people are discussing it by their firesides and in their social gatherings, and the present prospect is that this agitation of it will increase rather than diminish, especially in our own State.—A Convention has been called for remodelling our Constitution, and in spite of the politicians, who are trying to suppress all discussion, the subject will come up, and the people will express their own opinions. All of the political papers in the State are discussing it with considerable zeal and earnestness, and allusions are frequently made in them to the silence of the religious papers of the State upon the subject. Though it is a great question of *State policy*, and must eventually be settled by the citizens of the State in their capacity of citizens *at the polls*, yet some of these editors seem to think that the religious papers ought to engage in the discussion and take sides with them, whilst at the same time if we were to engage in the discussion of other political questions equally affecting the interests of the State they would be down upon us with a tremendous crash at once. A number of friends have written and spoken to us, urging us to open our columns to the discussion of the subject, some asserting that they supposed us to occupy one ground and some another. We have no opinions upon any subject, which we have any wish to conceal, or are afraid to express, upon what we deem a proper occasion and through a proper channel. Amongst our readers, who are spread over a very wide territory, embracing States in which Slavery is not permitted, as well as those in which it exists, there must very naturally prevail a number of shades of opinion upon this confessedly very difficult subject. These opinions will, in spite of all efforts to prevent it, be very much modified by the point of observation from which men view the subject. He who was born and reared among slaves, having been familiarized with them from his earliest recollections, as we have been, will necessarily look upon the institution from a very different stand point, from the one who had never seen a slave until his whole habits of thought and feeling had been fixed. Every good man, however, should, as far as possible, divest his mind of all prepossessions, and come to the word of God and learn from it what it is his duty to believe and do upon this, as upon all other subjects. He should never suffer his passions and wordly interests and local and party prejudices to becloud his judgment and determine his actions. It is only by this method that unanimity can be preserved either in Church or in State. In the language of the January number of the Princeton Review:

"There are several perfectly distinct and intelligible views of this whole subject of Slavery, and of the proper method of dealing with it. The first is, that it is a good and desirable institution; a state of the labouring population which upon the whole is preferable to any other. Appropriate means ought therefore to be taken to perpetuate and extend it.—As however Slavery is founded on the inferiority of one class of society to another, it cannot continue to exist unless that inferiorty be perpetuation. Consequently, according to this view, slaves ought to be debarred from the means of improvement, and kept in a condition of intellectual and social debasement. This is the fanatical Pro-Slavery doctrine. It has been repudiated by all the great men of the South in the earlier periods of our history, and is probably not held by one educated man in a hundred, perhaps not by one in a thousand, in our slaveholding States.

"The second view is, that the relation is unnatural and sinful, and should therefore be immediately and universally renounced, just like any other sin, drunkenness, lying or theft. This is clear-headed, and straight-forward Abolitionism.

"The third is the scriptural view. Slaveholding, according to this view, belongs to the class of things indifferent, of things neither forbidden nor commanded in the word of God, which are right or wrong, according to circumstances. It is like despotism in the State. A man may possess despotic power in the State, power giving him authority over the persons and property of his fellow-men.—The abuse of such power is a great sin. To employ it with the view of perpetuating it, by keeping those under its control in a state of ignorance or debasement, is one of the greatest acts of injustice that one man can commit towards his fellows.—But if that power be used justly and benevolently, its possession is no sin, and the despot may be one of the greatest benefactors of his race. Despotism, however, is not a desirable form of government, no means therefore ought to be employed to perpetuate it. It is adapted only to a low state of civilization, and must disappear as the mass of the people increase in intelligence, property and virtuous self control. It is just so with Slavery or domestic despotism. A man may be a slaveholder without any impeachment of his Christian character. The relation in which he stands to his slaves is not a sinful one It is not forbidden in the word of God. It may be the most appropriate and natural relation in which the parties can stand to each other. Just as despotism in some circumstances is the very best form of government. But such slaveholder is bound to use his power as a Christian, just as a parent or husband is bound to use his authority, or a rich man his wealth. He must act in obedience to the gospel, which teaches that the labourer is worthy of his hire, and that a fair compensation must in all cases be made to him; which forbids the separation of those whom God has joined in marriage; which requires all appropriate means to be used for the intellectual and moral improvement of our fellow men, and especially that free access should be allowed them to the word of God, and to all the means of grace. This is the gospel method of dealing with Slavery. If this method be adopted, the inferiority of the one class to the other, on which Slavery is founded, will gradually disappear, and the whole system be peacefully and healthfully abolished. This is the way in which the gospel has already banished domestic Slavery from a large part of the Christian world. There are some men who are so blind they cannot see, or so wicked they will not acknowledge, the difference between this view and the first above mentioned."

This third view is the one which we have ever held, since we have reflected sufficiently upon the subject to have any settled opinions about it. The ultra Pro-Slavery doctrine, that God has made one class of men and placed them in an inferior position, intellectually, morally and socially, and authorized their superiors to debar them forever from the means of improvement, merely that they may keep them in that position and make them subserve their purposes, has always been abhorrent to our natural reason, as well as what we suppose to be the great fundamental principles of the gospel of Christ. On the other hand, the doctrine of the Abolitionists, that the mere sustaining of the relation of a master to a slave, no matter how kindly he treats him, and how many facilities he grants him for gaining knowledge of the Gospel, is a sin in the sight of God is equally abhorrent to our sense of propriety. If the mere act of holding a slave be a sin in itself, then every slaveholder is a sinner, and *must repent of it and abandon it immediately*, or be excluded from the Church upon earth and the kingdom of Heaven in the next world. There is no escaping from this conclusion. Either the mere relation itself is not a sin, or every man who continues to sustain it must be cut off from the Church and shut out of Heaven.—It is perfectly clear to our mind, after having read nearly all the ablest arguments that have been produced by the Abolitionists on the other side, that domestic Slavery did exist in the time of Christ and his Apostles, that they did receive both the master and his slave into the church, and suffer them to continue in it without requiring them to dissolve the relation as a condition of membership. It is equally clear to us that their conduct is a model worthy of imitation by the office-bearers in the Church in all ages and in all countries where Slavery exists. We shall consequently ever resist the making of the mere act of slaveholding a term of communion in the church of Christ. The duty of the Church, in her official character, we hold to be to teach both the master and his slave the way of salvation and the relative duties which they owe to each other, arising from their respective relations to each other, and whenever she attempts directly to enforce emancipation as a condition of membership in her commu nion she transcends her authority and goes farther than either Christ or his apostles went. If they had held the doctrine of the modern Abolitionists, that the mere possession of despotic power, without the exercise of it in acts of despotism, were a sin in itself, no fear of punishment from the governments in which they preached would have ever prevented them from denouncing it as such. They denounced other sins, that were sanctioned by law, when martyrdom was the penalty.

Whilst these are our opinions as to the duty of the Church in her ecclesiastical capacity, yet her members, as citizens of the State are at liberty to advocate a system of State policy, by which Slavery may be extinguished or to oppose it, without effecting their ecclesiastical standing. The Church, we hold, has neither the authority to command the one nor forbid the other. She may enforce the excercise of kind treatment and religious instruction in the master towards his slave; and if he refuses it, she may exclude him; but she may not say, you shall not hold a place in my ranks if you do not emancipate your slaves and advocate the policy of general emancipation. Our own opinion always has been, that a system of very gradual emancipation, connected with a removal of the slaves so emancipated to the land of their forefathers, would be a great blessing to Kentucky—a benefit both to the master and the slave. Consequently, we should be gratified to see some such policy adopted by the State, as would remove all those born after a certain time to the Republic of Liberia. All our observation has convinced us, that, constituted as men are, two races, so entirely different as the African and the Anglo-Saxon, cannot live upon the same soil without one or the other being practically in an inferior position, socially and civilly. We are equally well convinced that Slavery is an incumbus upon the prosperity of the State in all its interests. Its climate, its soil, its geographical position, surrounded as it is by a cordon of free States, which are outstripping it in population, wealth, and enterprise, all proclaim that it must eventually become a free State. The people may not see it now, but they will see it after awhile; and when they are well convinced that it is their interest, as well as the interest of the slave, that the separation shall take place, they will take the matter in their own hands, and bring it about. Look at the following facts, taken from the report of the Commissioner of Patents for 1848. Kentucky, the oldest State in the West, has at this time a population of 890,000, which produced during the year, 1,500 000 bushels of wheat, 20,000 bushels of barley, 15,000 bushels of oats, 2,800,000 bushels of rye, 18,000 bushels of buckwheat, 65,000,000 bushels of corn, 2,200,000 bushels of potatoes, 140,000 tons of hay, 11,000 tons of hemp, 68,000,000 rolls of tobacco. Whilst, Ohio, her younger sister, has a population of 1,980,000, which raised 20,000,000 bushels of wheat, 300,000 bushels of barley, 30,000 000 bushels of oats, 1,250,000 bushels of rye, 1,500,000 bushels of buckwheat, 70,000,000 bushels of corn, 5,000,000 bushels of potatoes, 1,600,000 tons of hay, 500 tons of hemp, 9,500,000 rolls of tobacco. This report does not state the amount invested in manufactures and commerce, but in 1840, Kentucky had $5,945,259 in manufactures, and $10,322,301 in commerce; whilst Ohio had, $16,905,257 in manufactures, and $22,200,210 in commerce. The contrast is doubtless much greater now than it was then. We know it is sometimes said that a dense population is not desirable, but every man of sense knows that he would rather have one hundred acres of land near a large and rapidly increasing city, than in a thinly populated district. The preachers want more hearers, the editors more readers the doctors more patients, the lawyers more clients, the teachers more pupils, the mechanics more patrons, the merchants more buyers, and the farmers more consumers, to make them all more prosperous. We venture to predict, that there is not a county in the State, that, if a company of manufacturers were to propose to locate a manufacturing town within their borders of ten thousand industrious people, would object to it, and say, we have too many people already. If they would not, it shows the folly of the arguments of those who say, we do not want more population in our State. Every farmer in the country would say, that the man was his enemy who opposed the location of the town near to him. Similar facts exist in reference to the other free States on our border. When these facts become fully known to the shrewd and far seeing people of the State, they will begin to ask how they can get rid of their slaves; and if they can be convinced that there is a good home for them in their fatherland, they will send them there.

But as our paper was established mainly for other purposes than the discussion of questions of political economy and State policy, we do not intend to occupy much of its columns with discussions of this kind. With brethren who may differ with us on any of the points here stated, we would wish to have no controversy. Especially is it our purpose to exclude all angry and exciting discussions of the subject from our columns. Our paper was established to be a bond of union among the churches in this great valley. There are differences of opinion, we know, upon this subject among our readers; some of them will think we have gone too far, and others, not far enough. With those upon both sides we hope we shall agree to differ, in the spirit of Christian charity. The great work of the Church is "to give the liberty wherewith *Christ makes his people free*." to all men, both the bond and the free. In this all true Christians can unite, however they may differ upon points of civil policy. To this we have dedicated our life, and for this we hope to live and labour. Whether Kentucky shall keep her slaves, or send them to Liberia, for their spiritual elevation the church is bound to pray, and to labour with all the strength that the master has given her.

As the political papers are now all, or nearly all, open to the discussion of both sides of the subject, we think it had better be confined chiefly to them. If, however, prudent brethren think otherwise, and they will write over their own proper signature, calmly and dispassionately, either for or against emancipation, thus becoming personally responsible for what they write, we shall insert their communications to a limited extent. On our first page will be found an address upon the subject, adopted by the meeting in this city, composed of many of our most influential citizens, which was drawn up by Rev. Dr. Breckinridge, who, though himself a pretty extensive slaveholder, is an ardent friend of gradual emancipation and colonization.

From the (Louisville) Weekly Chronicle.

MR. CLAY'S ABOLITION LETTER.

It is interesting, and at the same time amusing to observe the manner in which Mr. Clay's *last bid for the Presidency* has been received by the Press in the various sections of the country.

That it would entirely estrange the South, including even Kentucky, from him, was no doubt expected by Mr. Clay; but that, on the other hand, it would gain him the warm, hearty, enthusiastic, and *united* approbation of the North there is every reason to believe he calculated upon with the most sanguine confidence.

With a portion of the Whig party [illegible] so lustily a few months since, for a "Resurrection" of the dry bones of twenty years' defeat, as a nucleus around which to rally the Free Soilers, the Abolitionists, and the renegades who followed Van Buren from the Democratic party during the last canvass. Mr. Clay no doubt calculated that the summit of his daring aspirations would almost be gained; and the Senatorial Forum was the field in which was to be won the old advocates of monopoly and exclusive privileges. But, alas, alas!

> "The best laid schemes of mice and men,
> Will sometimes gang aray!"

The South, to-be-sure, has fulfilled his expectations, and with the exception of a few Whig papers condemned his ambitious madness unanimously.—Even in Kentucky, under the pressure of an emphatic public opinion, his own party press, although many of them very preceptibly *inclining* to Abolition, have been compelled, with a few exceptions, to disclaim his sentiments and strike his name from the books of the congregation of the faithful.

The Lexington Observer dismisses him with a few cold words of dissent. The Louisville Journal very strangely and *ingeniously* construes his letter as a manifesto to the faithful *not to agitate the question of emancipation!* The Maysville Eagle and Herald think it is just what was to have been expected from Mr. Clay. And the Shelby News, the Paris Citizen, the South Kentuckian and others, after many spasmodic struggles and deep drawn sighs have "expunged" him from the public tablets of their affections.

But the North!—his own darling North!—which he has pandered too for these many years, and for whose potential voice he has been willing to hand over the South handcuffed for the shambles of the oom lords—how has the North received it?

The "old guard" has received it with rapture and Dr. Bailey and Horace Greeley roll it as a sweet morsel under their tongues. But the Democracy—those high-hearted and iron-souled men, who have ever looked upon the Constitution of the United States as the World's Chart of Liberty, and who have always indignantly trampled beneath their feet the whole brood of fanaticism, monopoly, and exclusive privileges—the Democracy of the North are not now to be caught with the lure of Mr. Clay's *presidential speculation*, and again they have placed their VETO upon him and his pretensions.

And the Abolitionists—those immaculate patriots whom Cassius courted and whom Slade could not command—they too have repudiated his "eleventh hour conversion," and have authoritatively issued their determination that they will have none of him.

The *Pennsylvania Freeman*, an Abolition paper, congratulates itself that the letter is "a testimonial of the progress of freedom," but denounces the plan laid down by Mr. Clay as being one of "unmixed selfishness and inhumanity," and says "the cold heartlessness with which it urges that measure, makes one shudder to read it."

The New York "*Anti-Slavery Standard*," the organ of the Northern Abolitionists, alternately denounces and ridicules both Mr. Clay and his letter, and leaves but a slender hope upon which to build presidential castles in that quarter. Mr. Clay was probably right in the letter he wrote to Cassius M. Clay in 1844, that if the Abolitionists would not support Mr. Slade, it was not to be expected that they would support him.

That our readers, however may see for themselves how completely Mr. Clay has missed the mark with the Abolitionists, we make some extracts from the *Standard*—

Some extracts from a recent article in the *Standard* on Mr. Clay's Letter are given.

From the New Orleans Bulletin.

EMANCIPATION IN KENTUCKY.

The following resolution was introduced in the Kentucky House of Representatives, on the 3d. inst.

Resolved, That we, the representatives of the people of Kentucky, are opposed to abolition or emancipation of Slavery in any form or shape whatever.

The resolution was opposed on the grounds, that it was foreign to the duties and offices of legislation, and that it was too broad and comprehensive in its application—forbidding, as it would, emancipation by last will and testament, as now sanctioned by law and the constitution.

The following words were added as an amendment, "except as now provided for by the constitution and laws of the State." The resolution thus amended, was *unanimously adopted*.

We are glad to see this demonstration on the part of Kentucky. It is significant of the action of the people, who will be represented in convention, to meet in a few months, for the purpose of amending the State constitution, when the question of Slavery will be a main subject of agitation.

The people of Kentucky, when assembled in convention, will view the subject in the same light with their representatives in the Legislature. The Northern Abolitionists have, within the past few months, made such unmistakable indications of their designs, that it would be the height of folly, for any of the slave States contiguous to the free States, to hold out any encouragements to the progressive spirit of fanaticism and discord, by assuming a passive or negative character. Delaware, Maryland, Virginia, Kentucky and Tenuessee are, what the fanatics of the North, regard as promising missionary ground. In consequence of this proximity, they easily inculcate their mischievous doctrines; and by obstructing as much as possible, the reclamation of fugitive slaves, an annoyance to which these States are, from their situation, so continually exposed, they hope to make slaves so worthless as property, that their owners will be forced, in self-defence, to export them to the States further South, and thus effect abolition of Slavery by force of circumstances, and give an accession of five slave States to the free States. It is very possible, that had it been left to the slow but certain operation of time, the object would have been accomplished; they have, however, by their own acts, retarded, if not defeated, the consummation of their purposes. The complexion which this subject has assumed, within the last winter must have the effect of arousing all the apathetic and wavering of the citizens of the South, to a sense of the danger that threatens them. It will do more. It will show the necessity of preserving a united household; and how unnatural and heinous will be the crime of weakening the bonds of brotherhood, by either passively or actively encouraging the assaults of those who openly avow their designs of destroying our peculiar institutions. Were the South numerically and physically weaker than she is, there are no fears to be entertained of our ability to defend ourselves when attacked, provided we are united.

The aggressions upon the rights of the South have, in part, been provoked by the vain and superfluous boastings, and ridiculous behaviour of southern fanatics; while they have been encouraged by the inaction of others, and yet more, by the opposition of still others, who were either disgusted at those bellicose and insane demonstrations, or considered them as inopportune and uncalled for by the emergency. Our position is a defensive one; we are, moreover, the weaker party, and we are to rely upon the justice of our cause, and our united and concentrated moral force, to resist successfully the attacks of our assailants.

We much prefer, as we have before remarked, the signification of the popular will and intention when the long anticipated "crisis" does come, to be made by legislatures and other formal deliberative bodies, than by promiscuous and extempore meetings in towns and villages, where intemperate language is regarded as a badge of patriotism, and a sufficient substitute for sense and reason. With few exceptions, the proceedings of such meetings, either in the preambles or in the multitudinous resolutions appended, contain something exceptionable in tone and temper of sentiment and language, subjecting them to the disapproval of the discreet and prudent (but not the less decided) portion of our own citizens; and to the ribaldry and ridicule of our adversaries.

The simple, but significant resolution of the Legislature of Kentucky, is a model for imitation. Let every slave State, in a formal and deliberate manner, declare "that the people are opposed to the abolition or emancipation of Slavery in any form or shape whatever, except as now provided for by the constitution and laws of the States." Such an unequivocal declaration would address itself with irresistible force to the convictions of our Northern brethren. It would, moreover, instruct us how we stand—what is our strength at home, and the mea- [illegible] sue, "those who are not with us are against us."

From the Louisville Courier.

FRIENDS OF EMANCIPATION.

Let not the friends of emancipation forget the Convention, which is to assemble in Frankfort on the 25th day of this month. We have published calls for meetings of the friends of emancipation, and the proceedings of a number of them, in a large number of counties, and it is evident that the emancipators in Kentucky will hold a convention in Frankfort, that has rarely been equalled in this State, for its talent, true worth, and influence. A great number of the first men in Kentucky, in various parts of the State, have consented to attend this convention, and the signs of the times are most propitious for the exercise of a salutary influence. We earnestly hope that those counties which have not acted in the appointment of delegates will at once proceed to do so. The whole State should be represented, and a voice should go forth from this convention, to arouse, quicken and invigorate the energies of the people.

Let every friend of emancipation be up and doing. The cause is a righteous and patriotic one, and should stimulate every exertion necessary to its success. And we are bound to succeed. There is nothing to hinder us from triumph, if we are true to the cause No amended constitution can receive the requisite vote of the people, unless it has engrafted upon it those features of emancipation which the friends of the cause are willing to accept. These are, the principle of the law of 1833, with the provision that when a slave is brought into the State, in violation of this feature of the constitution, he may appeal to the courts of justice for his freedom, under such safeguards as may be provided. And, in addition to this, the constitution must provide that it may be amended, from time to time, by taking the sense of the people upon any proposed amendment. Between those who desire no change in the present constitution, those who go only for what they call conservative changes, the emancipationists hold "the balance of power," and by a prudent exercise of their power they can control the convention. *We repeat that no constitution that does not command the approbation of the emancipationists of Kentucky, can possibly pass before the people.*

Friends of emancipation! awaken to your rights, duties, and powers. Let those silly beings who have tried denunciation with you, see that you have a vital truth in your hands that cannot be subdued. See that your convention in Frankfort on the 25th of this month is fully attended

From the Same.

EMANCIPATION AND THE LAW OF '33.

The virtual repeal of the law of '33 by the last Legislature, is a subject of regret to all sensible men of all parties.

Its moral influence was good, for deference to virtue is itself a virtue, and it becomes a nation to affect at least some shame in carrying on the slave trade! It was good, because so far as slave breeding was profitable, it gave slaveholders a partial monopoly of the system: and if an evil system is to be kept up, it may be a salvo to our moral sensibilities to fill our pockets with gold. It had the effect of preventing to some extent the increase of a most degraded class of slaves: for whilst under the law of '33 the South was our "penal colony," under the new system Kentucky is to be the Botany Bay of all the South with which we trade. A pressure in the money market will ensue when criminal slaves are returned instead of the metals: already, the rate of money has advanced! And above all, if, as these men hope, Slavery is to be made perpetual among us, only a very little common sense is needed to induce us to keep the white race as much as possible in the ascendent. The repeal of this law then is not only suicidal, but displays a love of evil for its own sake which was not necessary to make Slavery infamous.

That the Emancipationists, however, should fall back upon the law of '33 as a battle ground instead of pressing their own great principles, seems equal weakness and folly. Nor can I join with those who have such affinities for majorities! I am not so much in love with majorities as to square my policy, far less my principles, by what a given majority may chance to think!

Upon a tariff or any mere financial measure, we find no such timid suggestions; but again and again have we rallied to renewed effort in many a lost field. Why then only in this contest are we asked to take council of our fears and because we may suppose that a majority may be against us, to lay down our arms without striking a blow!

Slavery is a legal tyranny over natural right; and every just man will seek uncompromisingly its overthrow. The people made it, and the people can unmake it.

The slaveholders attempt to browbeat us into giving our vote, or tacit support to this "WRONG" and "WITHERING CURSE!" For such are the terms of some of our leading men! What is there in Slavery that it should be treated with such tenderness? What is there sacred in Slavery? It is time this silly cant should cease? It is time to manifest some little common sense, and some little manliness—and to meet this question just exactly like every other one, upon which freemen vote, and freemen act!

When will come a better time than now to organize a party based upon expediency—upon right?

With the Slave party in '76, the time had not come! In '92 the time had not come! In '98 the time had not come! And now, in '49 the time has not come!

To the weak and craven hearted the time for honourable achievement never comes! Men of spirit are the masters not the slaves of time!

Yes, Kentuckians, the time has come! If beaten now we should again and again renew the battle till victory perches upon our standard. For, to allow that Slavery is to be perpetual, is to reverse the moral law—the experience of all time—and set up the rule of action, honesty is NOT the best policy! which conviction is to be dreaded, not as leading to crime and misery, but as itself the greatest of evils!

C. M. CLAY.

From the St. Louis Daily Union.

ABOLITION MOVEMENT—THE POSITION OF MISSOURI.—We have watched the tendency of the abolition movement in Congress, during the past few weeks, with much interest. We have, in common with most of our citizens, desired to see the question, so far as applied to our territories, settled in an amicable way, and so as to consult the interest of the different portions of the Union. We have not desired that the question, as applied to California, should be deferred so as to give the new administration trouble. Our only wish in regard to the subject, has been, that an exciting question should be disposed of with due regard to the interests of all. The question will probably now be laid over until the next Congress assembles; and the Whigs will be called upon to dispose of a subject which owes its greatest difficulties to that party; for abolitionism has in fact been a principle embraced by nearly every Whig of the northern States, and by a large number of those residing in the slaveholding States. The Whigs are in a great measure responsible for the present position of affairs, and it is but right that they should incur some portion of the responsibilities resting upon the subject. The Whigs of Missouri, or at least those representing the party in St. Louis, were not lacking in their efforts to spread the impression abroad, that our citizens were ready to engage in a crusade against the southern States, and favour the suicidal policy which promises so much evil. The *Republican* for a time was active in agitating the propriety of abolishing Slavery in Missouri, but after learning the feelings of the States, desisted in its mad career, but not until it found that it had misunderstood the wishes and feelings of the great body of our people. It supposed that the small coterie which surrounded that establishment, shadowed forth the feelings of the State.

Not until recently have the citizens of this State been alive to the encroachments which have been going on, but they are now prepared to contend for their rights.

In view of the demands from different portions of the State, resolutions have been brought before the General Assembly, but public opinion has settled upon those introduced into the Senate by Mr. JACKSON, which from information received, we feel justified in saying, will pass by nearly a unanimous vote of the Democratic party of both Houses. These resolutions do not take the most ultra ground; but we are confident from the signs from Washington City, and every other quarter, that they will be sustained, not only in our own State, but by every slaveholding State in the Union. Governor KING in his inaugural took the same ground, and from reliable informa- lonel BENTON and our entire delegation in Congress will unanimously sustain them. The Democracy are now about doing what ought to have been done long ago. They are about asserting their rights and laying down a platform, which every lover of his country and correct principles can stand upon. The day has passed by when an Abolitionist in the garb of a Democrat can sow discord in our ranks. In the language of a prominent Democrat, now at Jefferson city, "the feeling is growing *very* decided—and a month will not elapse before a *suspicion* of barnsburnerism will be sufficient to *ruin* any man." Let not any one be deceived; the time is at hand, when a man cannot play into the hands of the Whigs, and still claim to be a Democrat.

From the Louisville Journal.

"It is remarkble that the two greatest and most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which a few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulation nor by physical force. Moral causes noiselessly effaced, first the distinction between Norman and Saxon, and then the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villanage were detected by the curious so late as the days of the Stuarts; nor has that institution ever till this hour been abolished by statue!"—*Macaulay's History of England.*

The editors of the Louisville Examiner, the organ of negro emancipation, in noticing our article on emancipation in the latter part of January, profess not to be able to see why a subject like emancipation should be left, without agitation, to the "slow process of public opinion," nor why this question should not be started in the election of delegates, "at a time when so many other questions are to be raised." Perhaps those whose vocation it is to agitate this subject cannot see the reason for not agitating it. We never expected them to see it, but perhaps others may; and, solemnly believing both these propositions to be true we shall endeavour to maintain them. We believe that the tranquility and general well-being of the State depend upon their maintenance.

In proof of our position that great social changes are to be brought about by the noiseless operation of moral causes, we have cited from Macaulay two remarkable historical examples. Great as was that social revolution by which Slavery in England was abolished, it was not greater than the revolution which abolished the tyranny exercised by the Norman over the Saxon race for two centuries. This tyranny was established and enforced by law, as in the case of villanage. The country was apportioned out among the captains of the invaders, and institutions were established which enabled them to oppress the children of the soil. A cruel penal code guarded the privileges and sports of the tyrants.

But the tyranny of the Normans and English, Slavery were both abolished, without agitation, and without legal enactments, by moral causes acting silently and imperceptibly. We had not these special social revolutions in our eye when we declared that great social changes are appropriately, if not solely, to be effected by this sort of moral agency, which we likened to those slow physical agencies by which great weights are raised; but no apter or more conclusive illustration of the truth of our declaration could be desired. While the Saxons agitated, as long as they bade defiance to curfew laws and forest laws, and waged a predatory war against their oppressors the chains of their tyranny grew heavier. At length all agitation and resistance were extinguished, by the imposition of a heavy fine on every district in which a person of French extraction should be found slain, followed by a provision that every person found slain should be presumed to be a Frenchman if he was not proved to be a Saxon. Then it was that moral causes commenced their operation; and, as their operation was noiseless, unobserved, and imperceptible, it was not disturbed by agitation or resistance. We see the principle exemplified in Delaware, where we find hardly any slaves, though the law of Slavery still exists on the statute book. And it is by the same slow operation alone that, in general, great political changes can be made with certainty and advantage. The first French revolution did not advance, but greatly injured the cause of human rights; and we fear the issues of the last French revolution are precarious. But every change of the English constitution, since the reign of the last Stuart, has been an advance in political freedom which can no more be set back than the wheels of time can be rolled back, or the Kingdom of Christ be diminished. These changes of the English constitution have been brought about slowly and imperceptibly; and when Parliament has spoken, it has spoken as the exponent of a public opinion previously formed by the operation of moral causes, accompanied, it may be by discussion, but not necessarily made thereby more effective. It was not the corn-law league which brought about the change in the English tariff, under Sir Robert Peel, but the fact that foreign rivals to the English manufactories had come into existence. The doctrine of free trade did not triumph, by dint of discussion, over the doctrine of protection, but the object and the mode of protection were merely changed. Agriculture and manufactures changed places, the resistless operation of events decreeing the necessity of protecting the latter by cheapening food and raw materials.

Nearly all agitators of great and startling schemes and changes have something of truth to rest upon, but the world has agreed to distrust them. They propose to do by a single and sudden strain or leap what is to be done at all, or effectually, must be done slowly and perhaps imperceptibly. They have all their fundamental maxims or principles, which carried out by a vigorous logic lead inevitably to the conclusions and issues aimed at.

The associationist finds great inequalities of condition—want by the side of affluence; he lays down the maxim that all have the right to labour and to the results of labour—food, enjoyment, education. He finds that the old social system, though it has produced marvellous results, has not produced this equality of condition which he holds to be the great end of philanthropy. He seeks therefore to reconstruct society on a new plan. But it is a plan which will attain his end, equality of condition

at the sacrifice of everything else—everything that distinguishes and glorifies the high civilization of the 19th century. With the extinction of a separation of property is extinguished the separation into families, on which rest, as on the primal law of God, religion and morality; and ten thousand other disastrous consequences follow.

The Emancipationist, when he becomes an Abolitionist, that is to say when he ceases to regard emancipation as a social and economical question, must be classed among those theorists whose agitations are by most men regarded with distrust and alarm. When he begins to rest his cause upon the law and the commands of God, there is no escaping his conclusions, and there can be no delay, and no procrastination, and no thought of consequences. The social and moral question is altogether ended. The laws and commands of God supercede all human laws and all human constitutions, and render impious all human precautions. If Slavery is prohibited by that law of God which commands us to love our neighbours as ourselves, and that law which commands us to do unto others as we would that others should do unto us, then are the laws and constitutions by which Slavery is established null and void, and we violate the positive command of God every moment that we hold a slave in bondage. The State violates the law, and every slaveholder violates it, and every one not a slaveholder violates it if he does not use every effort to give effect to the law. The slave must be manumitted instantly and on the spot, and the consequences must be left to Providence.

These are the logical postulates and conclusions of moral reformers such as Garrison, and they are no more to be answered or denied, to the satisfaction of any one infected with them, than have ever been the principles and reasonings by which religious persecutions, religious tyrannies, and religious wars have been brought about and maintained. Many of the greatest crimes and direst scourges which the world has witnessed have been perpetrated and inflicted by men inspired with a fanatic zeal to do the will and fulfil the laws and commands of God. We may imagine what discord, what bitter distractions and fierce contentions, if not bloodshed, would be witnessed if half the population of Kentucky should persuade themselves that the other half is daily and hourly in open rebellion to the law and the will of God, and that it is their own mission to carry out that will, be the present and remote consequences, to the whites and to the blacks, what they may. We have seen a strong disposition on the part of the emancipation writers to adopt the premises and logic of Garrison. They speak of the monstrous sinfulness of Slavery, of violations of the commands of God, and of the necessity and duty of meeting the question forthwith, be the consequences what they may. If they advance in this course, it will become the duty of those, who foresee and deplore the evil fruit of such fanaticism, to compel them to abandon their premises or to push their reasonings to their logical extremities. In either case, there would be small danger of mischief.

We see a strong tendency to political fanaticism in the argument which rests emancipation on the postulate that "all men are born free and equal." This also exacts the immediate abolition of Slavery—the breaking off the shackles of Slavery instantly and on the spot. But it exacts much more. It requires that the slaves shall be forthwith invested with all the political rights and franchises of the white men. There is no escaping this conclusion on this mode of reasoning. And if emancipation were to take place, without removal of the freed slaves, there would commence a political agitation for the civil rights of the negro, which would never end until he was either admitted to the rights of citizenship, or subjected to a political tyranny more galling than that which the Norman imposed upon the Saxon, and, from the difference in colour, a thousand times more hopeless.

The world has seldom thought it worth while to answer the arguments of this sort of reasoners—religious bigots, Abolitionists, agrarians, sansculottes, or communists; and the crisis has not arrived and probably will [illegible] ment on emancipation in Kentucky. But we may be permitted to remark that those who bring about evil by the false or premature application of a principle, however true, are as much responsible for the evil, if they foresee it, or if duly warned of it, as if they sought the evil as an end. There can be no greater crimes than those of filling the State with strife, and contention, and bloodshed, and of plunging the negroes into a tyranny of the white race over them, incomparably more insupportable than the gentle servitude they now bear; and it would be no answer or excuse to say that those crimes result from the application of the principle that all men are born free and equal, and from the enforcement of the law of God.*

We are well aware that the emancipationists in general do not propose to make any sweeping application of any such principles. The plan which has received general countenence among them rests upon no postulate of the equality of man or the commands of God. On the other hand, it recognizes the right of property in the slave, and it does not disregard the well being of the Commonwealth, and the well being of the negro after he is manumitted. Accordingly, it provides for such remote and gradual emancipation that the owner may have time to dispose of his slaves, and then, if he [illegible] ultimately hardly feel the loss when their offspring are freed at a certain age. Moreover the scheme takes care of the interests of the freed slaves by providing for their removal, and for their support, a reasonable time, in their new and distant home There is nothing fanatical in this, and nothing unreasonable or absurd. It may not be expedient to propose the plan at this time, but there is no mischief in the discussion of it, at this or any other time, as a simple social question. We shall shortly present our reasons for thinking that the candidates for the convention should not be run in reference to such a scheme, but at the same time we can see no objection to the inquiry, whether the interests of the whites and the blacks cannot be promoted by some plan of emancipation, whether that plan be simply to leave Slavery to work out its own [illegible] salvation under the operation of moral causes, as in [illegible] Delaware, or to hasten the issue by an act of *post nati* emancipation. It is only when the discussions become fanatical, and the interests, well-being, and happiness of all parties are disregarded in the false application of a principle, that there is any real ground for alarm. It is here that agitation begins. We venture to entertain the opinion that the convention should do nothing more than to prohibit the introduction of slaves, in concurrence with the policy which the Southern States are evidently about to adopt, and to provide for the submission by the Legislature of specific amendments to the popular vote.

We now reach the last topic we intend to touch upon; the question of the expediency of running candidates for or against emancipation. We repeat what we stated in our previous article that we have no idea that the emancipation candidates will be run in half a dozen counties in the State. We are sure that the emancipation convention, proposed to be held at Frankfort on the 25th of April, will, if held, so advise their friends. As the State is divided into political parties, one of which at least regards its partizan ascendency as paramount to all questions, it is obvious that any general effort of those that favour emancipation to elect emancipation delegates would throw the convention into the hands of the party that should stand altogether. The friends of emancipation belong to both parties, but if one party in its desire to gain the ascendency should in a body resist it, while the other allowed itself to de divided, the first would inevitably triumph to the discomfiture both of the opposing party and the emancipationists. We cannot believe that there are many emancipationists in the State—we hardly think that there can be two hundred all told, that would be willing to put at hazard every interest in the State by attempting to run candidates with a view to a scheme which they must see is now wholly impracticable. Even if there were a chance of carrying that scheme, we cannot believe that they would hazard everything else on that bare chance. They must regard the other interests as far outweighing that simple question, and they will not adopt a course calculated to throw the constitution into the hands of men utterly unworthy of all trust. They will take care that the constitution shall not be wholly demolished instead of being merely retouched. They will see that that venerated edifice shall not be pulled down, from its roof to its foundation stone. They will not put everything afloat upon the sea of popular experiment. We entertain no fears. We believe that the people of Kentucky will enter upon this great work with a solemn appreciation of their duty, and that they will suffer no excitement to take away their judgment, and prevent the selection of their wisest and best men as delegates.

*It is worthy of remark that the three religious papers published in this city have not been able to see, or, if they have seen it, have omitted to proclaim this law of God, which, according to some, commands the abolition of Slavery. And yet it is their especial function to persuade and to teach men to do the will and obey the laws of God. It is also a part of their mission to persuade men to respect the rights of others; and they have not interpreted the maxim of freedom and equality, into an imperative injunction to set the negro free. We take it for granted that their conductors all reject this species of logic, and, if they do, we hold that they have a perfect right to preserve the neutrality on the emancipation question they seem to have adopted They have a wide circulation, and would be felt if they were to take sides on the question.

From the Lexington (Ky.) Atlas.

☞There is great difficulty in settling the question as to the disposition of the slaves now among us, and certainly none can seriously desire an increase of the difficulty by the further importation of slaves from other States.—*Mays. Eagle.*

The difficulty as to the disposition of the slaves seems to us insurmountable at present, and the addition of a few more, to the present number will not much increase the difficulty. But there is another difficulty attending the present rather too small number of slaves in Kentucky. Persons who need assistance in their families, whose wives and daughters are too weakly and delicate to do the necessary work of a family, find it impossible, on account of the existence of Slavery in Kentucky, to procure white labour, and have necessarily to pay much higher for slave labour, than they would, if slaves were a little more plenty,—if the demand for slave labour were not greater than the supply. As things now exist, and have existed for years, the owners of slaves, may get almost any amount of hire they may choose to demand for their slaves. This is a difficulty; a real one, and a very serious one: for it tends to make the rich, richer, and the poor, poorer. It puts into the pocket of the wealthy slave owner, a good deal more money for the hire of his slaves, than would go there if slaves were a little increased in number. Hence we have thought the reason of some few large slave owners being so much opposed to increasing the number of slaves in Kentucky. This has always been one of the reasons urged in favour of modifying the law of 1833, prohibiting the importation of slaves into Kentucky; and was one that always had great weight with even those opposed to the modification of that law.

The Anti-Slavery Standard.

Without Concealment—Without Compromise.

NEW-YORK: THURSDAY APRIL 19, 1849.

FIFTEENTH ANNUAL MEETING.

OF THE

AMERICAN A. S. SOCIETY.

The FIFTEENTH ANNIVERSARY of the AMERICAN ANTI-SLAVERY SOCIETY will be held in the TABERNACLE, BROADWAY, NEW YORK, on TUESDAY the 8th day of MAY next.

The Annual Meeting of the American Society is the most important Anti-Slavery Meeting held anywhere during the year.

The ANNIVERSARY at the TABERNACLE represents to the country at large the progress, the efficiency, and even the existence, of the Anti-Slavery cause. It is to vast numbers of people the only sign of the continued zeal and spirit of the Abolitionists, of whose local meetings they never hear.

The BUSINESS MEETINGS of the Society have always brought together in counsel a larger number of Abolitionists from various parts of the Northern States than is ever convened on any other occasion. The general interests of the cause command, at that time, a consideration which at no other can be given them.

It has never, since the formation of the society, been more apparent than at this moment, that the Anti-Slavery cause is left where it ever has been, in the hands of the members of the American Society. There is as yet no reason to suppose that Slavery will ever be abolished except through its efforts.

The general importance of the Annual Meeting, and the aspect of the cause at this moment, which gives us every thing to hope for if we persevere,—everything to fear if we falter—appeal alike loudly to Abolitionists, all over the land, to make the ensuing ANNUAL MEETING of the AMERICAN ANTI-SLAVERY SOCIETY one that shall do more even than any previous one has done to drive the South to despair in defence of its felonious system of society, and the North to a more determined attitude than any portion of it has ever yet ventured to assume in defence of its own rights, and the assertion of the rights of the slave.

THE BUSINESS MEETINGS of the Society, commencing at 3 o'clock P. M. and [illegible] will be held at the MINERVA ROOMS, 406 BROADWAY.

WM. LLOYD GARRISON, Prest.

WENDELL PHILLIPS, }
S. H. GAY, } Secy's.

Moses:

A Sermon, preached at Syracuse, N. Y. March 24, 1849; and in Philadelphia, April 1, 1849:

BY SAMUEL J. MAY.

EXODUS xi. 8. Behold the babe wept, and she had compassion on him.

HEBREWS xi. 24 & 25 Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

If the narrative of the preservation of the infant Moses, were a mere fiction, all could allow it to be most ingeniously devised, and perfectly consistent with what we know to be the feelings of the human heart. The humanity of men has often thwarted inhumanity; the better part of our nature has forever struggled against the worse; has gained many victories, and must ultimately triumph gloriously. Often have the projects of the cruel been defeated, because some agent, upon whom their successful completion depended, had not hardihood enough to disregard some claim of justice or mercy, that unexpectedly arose. Often has avarice, ambition or revenge, that seemed as if it would reluct at nothing to attain its object, been rebuked and driven back by a kindlier feeling, awakened at a moment, and in a bosom, where it was not looked for. An excess of cruelty has seldom failed to arouse opposition even amongst those who were supposed to be its abettors, no less than desperate resistance on the part of its victims.

The children of Israel multiplied with unexampled rapidity, under the fostering care of Joseph, and those who came after him, for nearly a hundred years, in the administration of the government of Egypt. They were in possession of one of the most fertile portions of the land, and had become formidable by reason of their numbers, and the hostility, which had sprung up between them and the other inhabitants of the country, with whom they would not amalgamate.

At length there arose a new dynasty, and with it a change of policy towards the Hebrew people. They were stripped of their agricultural wealth; reduced to Slavery, and compelled to perform the severest labours. Still they continued to increase in their numerical force, and in their hostility to their Egyptian oppressors.

Failing to repress them by severe and wasting toil, Pharaoh resorted to the horrible expedient of putting all the male children to death, at their birth. But he could not procure a sufficient number of agents, who had hard-heartedness enough to obey his mandate. Moreover the attempt thus to exterminate their race, drove them to every expedient that ingenuity, quickened by parental solicitude, could devise.

In the midst of this general persecution the wife of a man named Amram gave birth to a son, and contrived for three months to secrete him from the vigilance of the tyrant's minions. But finding she could hide her darling no longer, she determined to make an appeal for his preservation to the humanity of the ladies of rank and wealth. The child was beautiful, "exceeding fair." She prepared a vessel that would sustain him upon the water, and in this frail ark exposed him upon that part of the river, where the ladies of the Court were wont to bathe.

It happened, in the providence of God, that it was to the daughter of Pharaoh, that the lovely innocent made his irresistable appeal. As the princess was strolling along the river's bank, she saw the ark among the flags, and sent her maid to fetch it. "And when she had opened it, she saw the child; and behold the babe wept" because he was a babe "and she had compassion on him," because she was a woman. Yes, though she knew he must be one of the Hebrews' children, her heart was softened at the sight of his helplessness, and by his cries for maternal care. The Princess undoubtedly had heard of the course adopted by her father towards this now troublesome and dangerous race. She may have acquiesced in it as a necessary stroke of policy, about which women in those days were supposed to know less even that in our day. Probably she had thought little upon the matter. Her attention had not been called to the operation of the horrid law. It had been enforced in numberless instances, but she had never seen the atrocious cruelty which it required, nor heard the cries of heart-rending anguish, which filled the squallid abodes of the wretched Hebrews.

Just so it is, in our country, at this moment. There are millions of the human family, held by this nation, in a worse than Egyptian bondage; subject to cruelties no less revolting to every feeling of humanity. Their infant children may not often be put to death before their eyes because (Oh God!) they are valued as *the property* of others. But whenever the passions, the avarice, or the necessities of their tyrants dictate, the children are torn from their arms and sold "singly or in lots, on the foot or by the pound to suit purchasers," and sent away, their parents know not whither, to be seen by them no more. This horrible thing has been done in the land hitherto, and is still doing; and we have acquiesced, and do still acquiesce; the upright and honourable men of the North, as they are called, and our gent , tender-hearted women, as we love to deem them, acquiesce in this atrocious abomination. But I belive, they do so mainly because they do not realize, most of them have never seen, the horrors of Slavery. They have heard of them; but have been told by certain men of commanding influence, that these evils are unavoidable; and it will only make them worse to meddle with them; and so have turned away from the contemplation of this system of tremendous wrong, which they have taken it for granted they could do nothing to change; and with which they have persuaded themselves they have nothing to do.

But could upright minded men, and compassionate women, continue to think and feel so, if they saw it with their own eyes? I trow not. I can hardly believe there is a man in this large assembly, in whose bosom the sense of right is so dead—not a woman here, who has so little of the feelings of our common humanity, that we could stand by and see (what is a matter of frequent occurrence in our Southern States) a mother sold away from her children, or a young child taken from the hands of its mother, and knocked off to the highest bidder; I can hardly believe that any of us could witness such a scene without crying out in abhorrence of the deed—scouting the plea that there is any necessity for such heaven-defying wickedness; and turning away in impatient disgust from the advice of him who has recently advised that this iniquity should be perpetuated at least thirty years longer; and then removed from us, not by any repentance on the part of the oppressors, but by sending out of the country the victims of our cruelty, when they shall have earned, after the date of their emancipation, money enough to pay the expenses of their transportation to another land.

No, no, we must be inured to wrong; we must have become indurated by long personal familiarity with Slavery, before we can hear, with any patience, such a plea for the necessity of its continuance, or the proposal of such a plan for its tardy removal.

Had the daughter of Pharaoh never seen one of the children of the hated Hebrews, that was liable to be slain in its helplessness, by the command of her father, she might have continued to acquiesce in silent inaction or blank indifference; and never have stepped out of "her appropriate sphere" to give protection to the injured, relief to the suffering.

But she now saw, as it were accidentally, one of the innocents that had been doomed to death. "And behold the babe wept," for he was a babe; "and she had compassion on him," for she too was a woman. She obeyed the dictates of her womanly affections. She set about at once providing for the wants of the suffering infant. She called for a nurse, and, in the hot haste of her yearning heart, she thought not of the danger of giving up this Hebrew child to be fed upon the milk of a Hebrew woman. She could not rest, until she saw the weeping babe safely deposited in the arms of one, that she verily thought she had hired to be to him for a while as his mother.

Her interest in the beautiful boy she had rescued from a watery grave, did not expend itself in this one provision for his immediate wants. Oh no! The compassionate heart cannot content itself with one kind act. Having this infant thrown upon her protection had opened in her bosom feelings, delightful feelings, she had not been wont to indulge. Hitherto she had lived for herself, for her own personal gratification. Now she was called to care and provide for another. The more she did for him, the more she loved to do. She watched his growth, and when he was old enough, she took him to her palace, and he became her son. She considered not the inexpediency of giving knowledge to the son of a slave. She took no counsel with the Ashland sages of Egypt, whether it would not be more politic to keep him in bondage, until after he should attain the age of manhood, and then banish him and his contemporaries from the country, leaving their parents and kindred who shall not then have reached a certain age, to mourn their departure. No, no, true kind-heartedness is not very politic; it has little respect for the schemes of statesmen. She had come to regard her foundling as a being capable of mental and moral culture, and therefore as entitled to all of this she could confer upon him. She gave him every advantage the country and Court of Pharaoh afforded; and Moses became learned in all the wisdom of the Egyptians.

Thus commenced the life of the great deliverer and lawgiver of the Jews. We learn from other sources that he became illustrious both for his wisdom and his deeds. He was regarded as an ornament of the Court of Pharaoh until he attained the age of forty.

It was at this period, that the most remarkable trait of his character was first revealed, his disinterested love of his despised, down-trodden countrymen. He was the son of a Hebrew; he had been nursed by a Hebrew: the distinctive mark of the Hebrew was upon him; and he had the magnanimity not to disown his parentage, or to despise his kindred. No. He nobly refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with his people, than selfishly to enjoy his personal aggrandizement, while his parents, family, and the race to which they belonged were subjected to the degradation of Slavery.

There is not, in all history, more than one example of greater, or so great disinterestedness and self-sacrifice, as was evinced in the conduct of Moses. He was in high favour at the Egyptian Court, was the adopted son of the Princess. He was indebted to her for his life and his honours. He had been admitted to a full participation of whatever social or intellectual advantages the empire afforded. He was therefore, a highly cultivated, as well as prosperous man.

The Israelites, on the contrary, had become a degraded people. Long continued and hard servitude had produced its wonted effects upon them. They were poor, ignorant, sensual, and cowardly. They were despised by their oppressors, and yet regarded by them as a dangerous, intestine foe, who, in case of the invasion of the country from abroad, would have every inducement to join the enemy.

Moses had been taken from his parents when only a few months old. He had always heard the Hebrews spoken of with distrust and contempt; and probably had had little personal intercourse with them, but as menials.—When or how he was informed that he belonged to this abhorred race we are not told; but it is easy to conjecture.

There is a tie between parent and offspring, which is not easily broken. It often holds them to each other at the greatest distance of place, of time, and also of condition. He has ever been, in all ages and nations, accounted unnatural, inhuman, who has forsaken his mother.—Put a child in his infancy away from the place of his birth; surround him with every comfort, every luxury; let him be treated by others with parental affection; yet, when he learns that he is not the son of those who stand to him as parents, if he have any heart, the desire, the determination to know his origin is at once enkindled. All attempts to conceal it from him, only whet his filial curiosity all the more.

So true, so generous, so earnest a spirit as Moses, could not rest content with his comforts, his learning, his honours, the favour of Pharaoh, and the love of his guardian Princess. He must know the secret of his birth; who was *his mother*.

Undoubtedly his indulgent patron allowed him, in his childhood, to see his nurse; and that nurse would be careful to keep alive his regard for herself, and give him occasions to see her, for she was his mother. From her he learnt the story of his birth, the attempt upon his infant life; and the dreadful wrongs of his people, from which he had been exempted.

It was as if an adopted son of the President of these United States, should be informed, and be assured by some slight tincture of the skin, that he was allied by birth to the enslaved in our country. Many a one there doubtless is, who, in such a case, would assiduously try to hide the mortifying fact; and be all the more reserved and harsh towards the despised race, lest any should suspect him of partiality for them. This course would be prompted by pride, ambition, and the dread of contempt. But there are in man nobler properties than these—a higher nature, which all admire, whenever it reveals itself. These nobler properties, this better part of humanity were conspicuous in Moses; and they have given him a place amongst the most magnanimous of our race; scarcely second to any, that have ever lived.

I cannot suppose that his regard for his kindred and people was first felt, when he espoused the cause of the injured Hebrew. No. That act was undoubtedly the outbreak of feelings, which had long been gathering in his bosom. He had been told of his own rescue from the inhuman mandate of Pharaoh, and had heard of the thousands of infants that were slain at the command of the cruel tyrant. He had seen the hard bondage, the merciless tasks, that were imposed upon his people. His nurse had undoubtedly narrated to him the wonderful history of the race to which he belonged; had forced into his young heart the cherished hopes of her people; and waked up there the aspirations of a true son of Abraham.

Had he not been the magnanimous soul he was, gratitude to his personal benefactor might have restr[illegible]d him from all open hostility to the tyrant oppressors of the race. He might have chosen to consider himself an Egyptian rather than an Israelite; and if he could not wholly repress his sympathy with the oppressed, and refrain from brooding in secret over their wrongs, he would not have felt himself bound to hazard all his prosperity if not his life, in a hopeless attempt for their deliverance.

But Moses was governed by no private considerations, by no selfish fears. As he advanced in life, and saw more and more of the injustice and cruelties inflicted upon the Hebrews, the ardent desire was awakened to do something for their deliverance.

What plans he at first resolved, we are nowhere told. Perhaps up to his fortieth year, no project had assumed a definite form in his mind. No opportunity to make a beginning had seemed to offer itself. The ease and luxury of court-life had not nurtured in him that hardihood which was needful to attempt what his generous heart might prompt. He continued, we may suppose, to cherish his deep sense of the wrongs of his people and to wait for an occasion to do something for their relief.

At this period, it happened that he went out (as he was wont) "to see his brethren, and looked on their burdens," when he saw an Egyptian smiting a Hebrew. So sensitive had he become to the wrongs of the Israelites, that his own flesh now quivered under the blows that were laid upon his brother. The wounds that were inflicted upon that poor slave's manhood, entered into his own soul. He could endure the evil no longer. In his wrath, he slew the cruel task-master, and hid his body in the sand.

Such an act could not be kept concealed. The next day, when, in his accustomed rounds, he attempted to reconcile two slaves, that were contending with each other, he was repulsed by them as one who, though a Hebrew, was setting himself up to be a prince and a judge over them. He thus found, not only that his violent espousal of an injured brother was known, but that the feeling which impelled him to it was wholly misapprehended.—Similar to this, has been the experience of eminent philanthropists in subsequent times.

The life of Moses was no longer safe in the land of Egypt. When Pharaoh heard what he had done, he sought to slay him. So Moses fled, and dwelt in the land of Midian. There he became a shepherd. There he was inured to exposure and hardships, all unknown to him in the Court of Princes. There he meditated, through days and nights of solitude, upon the yet unmitigated oppression of his people. There he besought the God of Abraham for direction; was favoured with those intimations of the Divine will, that were the outlines of his future course; and there came to him that deep sense of duty, which was a commission from on high, to go forth from his retirement, and become the leader of Israel out of the house of bondage.

One of the most distinguishing traits of the character of Moses, that which is associated with his name in the mind of every child, that has ever read the Primer, was *meekness*. We are told that "he was very meek, above [illegible] was undoubtedly true of him after his return from the land of Midian. I fear, however, that by most persons the grace of meekness is lightly esteemed, if not despised. It is nevertheless the foundation of true greatness. Upon it our Saviour bestowed his benediction; "blessed are the meek for they shall inherit the earth." It comprises the habitual command of oneself, and a generous forbearance of the faults of others.

Notwithstanding the multiplied cares of his station; the base, ungrateful temper of the degraded people, for whom he sacrificed so much; and the direct ill treatment, he often received from them, he seldom lost his self command. He heard their murmurings with great patience. He bore their disobedience, their revilings and insolent taunts with wonderful equanimity. Nothing could have been more fervent than his love for his people, and his zeal for their welfare. He saw their vices with pity, for he knew what had induced them. He could make due allowance for their ebullitions of anger, their vexation at disappointment, their proneness to rebellion, and even their readiness to return to the land of their bondage, rather than endure the hardships and dangers of a wilderness life. There were occasions on which it certainly required uncommon effort to keep his displeasure within proper bounds. Indeed, in one or two cases he failed to preserve his temper. But these rare instances of ungoverned passion, during a long, busy, anxious life, should not deprive him of the praise he so richly merits. Meekness was the uncommon excellence, for which his general conduct was remarkable. His sensibility to wrong was keen. His sympathy with the oppreseed was deep. His indignation at the oppressions of his race was ardent But his passions were his servants. They were not permitted to take the direction of his conduct, however much they might sometimes add to the energy, with which he pressed on to the accomplishment of his generous purposes.

I would urge the example of this truly magnanimous man upon the notice and admiration of you all. A work, as great as that which he accomplished, is to be done for millions in our country; and it can be well done only by a self devotion, an energy, a patience, a meekness like his. May we all cherish these virtues, and do what we can to break the yoke of oppression, and set the captives free.

The German poet Schiller, in a little poem, the humour of which is delightfully interpenetrated with graver meaning, has imagined a new division of the earth. Let us suppose such a partition to be once more about to take place. A claimant comes forward and says, "I have invented and brought to perfection the great doctrine of human freedom. But, in order that freedom may be fully appreciated, (such is the weakness of human nature) a strong contrast is necessary. Our light, that it may draw the eyes of men, must have a background of darkness. Accordingly I have appropriated unto myself the bodies and souls of one hundred of my brethren after the manner of thy servant Abraham. These toil and spin for me to the end that I may be even as a lily of the field, and that the desire of other men to be like unto me may be increased. These are the bushel whereupon the divine idea of liberty being set in my unworthy person (an undeserving candle) may give light to the whole world. Without this system, pride, the habit of command, the aversion from labour, and other virtues characteristic of the Christian freeman could never be brought to their fullest and healthiest activity in the naturally-wicked heart of man. Now the earth is like a nursing mother and must herself be fed that she may give sustenance to her children. But it is one of the unfortunate contingencies of my system that, under its operation, she soon becomes exhausted. Therefore it is fitting that I should have a larger portion than my brethren, lest I and these my menservants and maidservants should starve upon the soil I have received from my fathers as a heritage."

The answer would doubtless be, "Who art thou that I should be mindful of thee? Have I not given the earth among all my children that they should use it as not abusing it? Which of you shall say he is a firstborn son that his portion may be double that of his brother? Behold, I have made the locust and the caterpillar.—These I know, and that they devour every green thing, making no return for that which they have taken. Man also have I made, but not as the locust and the caterpillar. Art thou a creeping thing that thou shouldst blacken and desolate, or is it a good thing in thee that thou shouldst make a desert where the garden now is? And what pratest thou of Abraham? He also was good in his season. If thou seest thy son, being a boy, tearing off the wings and legs of flies, thou excusest him. Not so, being a man. Neither shall the world's boyhood be for an example to thee, nor shall Abraham stand between thee and guiltiness toward thy brother."

We have stated the matter in this form simply because it brings the enormity of it more palpably before the mind. This was precisely the demand which Slavery made in regard to Texas, and obtained all that it asked. It puts forward its claim again as to the new territory, with a fair prospect of getting half of it allowed. It is now spinning its web for the larger prey of Cuba.

According to the Cosmogony of the Singalese, the earth itself was originally edible, and, without suffering diminution, afforded sustenance to the beings that inhabited it. These, at first, held it contentedly in common, but, after a time, the fear lest this miraculous food should fail them, engendered selfishness and the desire of private property. They therefore parcelled out the earth among them, and from that day it lost its property of food.—Next a kind of grain was self-produced, which, without labour on the part of men, supplied all their necessities. This again was divided, and in consequence was taken away. Thus by degrees the earth was brought to its present condition, demanding constant toil to make it productive.

This is a pretty parable of the common right to the soil, a doctrine the number of whose advocates is increasing every day. Some sufficiently conservative political economists have given their assent to it as an original principle, the gradual reproduction of which in practise will remedy many of the evils of our present civilization. The more limited principle that the title to the soil is in him who can most profitably use it, is gaining a more general admission. Something like it lies at the bottom of the proposition which Sir Robert Peel has lately brought forward in Parliament for bettering the condition of Ireland, a scheme, by the way, advocated several years ago by Mr. Richard D. Webb of Dublin.

Now, is it not wonderful that, with the experience of the Old World before our eyes, we should for a moment allow it to be a debateable question whether Slavery should be permitted, not only to defile, but to blast a territory whose future destinies we may shape as we please? It is the merest folly to talk of it as a constitutional question. The Constitution has sins enough to answer for already. That which is palpable treason against God, man, and the nature of things cannot be a question at all. According to our thinking, radicalism is not that system which, like an overhasty child, is continually pulling up its plants to see if they be well rooted, but that which takes good heed that the plant be originally well set, and that it have every reasonable chance to grow, and thrive, to afford fruit and shade to our sons' sons.

The terror which in the mind of Richter's Schmelzle finally swallowed up all the rest, was lest some chemist (as he had heard of the invention of such a process) should suddenly extract all the oxygen from the atmosphere of the earth! Slavery does literally worse than this in the territory over which it extends itself. Not only does it rob the moral atmosphere of that oxygen which is necessary to the lungs of free labour, but it also extracts from the soil itself those nutritive properties which render it capable of supporting life. Suppose the inhabitants of one of our territories should apply to Congress for admission into the Union as a State, with a provision in their Constitution binding them within a certain number of years to reduce all the arable land within their boundaries to the condition of the Desert of Sahara. Would [illegible] are virtually the terms upon which a slaveholding territory would demand to be admitted. It is mere nonsense to say that the people of a territory have a right to establish whatever constitution they please, provided it do not infringe the Constitution of the United States. Is it, then, a greater crime to violate the Constitution of the United States than to violate the Constitution of the Universe? We rather think that some of our profound Statesmen who have got the President's chair in their eyes, and so are unable to see that it is morally wrong for man to blast and embrute God's children, would hesitate before they acknowledged the rightfulness of deliberately blighting and laying waste God's earth.

J. R. L.

The Southern Press.

We continue the extracts of the Southern Press on the first page of this week's paper; the larger portion of them referring to the question of Abolition which is now agitating Kentucky, and several are from such Kentucky papers as have fallen in our way. As an index, so far as they go, to the present state of public opinion there they are worth reading.

We, of course, continue to send to such papers as we copy from a *Standard*, that they may have the privilege of exchanging with us, if they know how to value it. It is no vanity in us to say that it is a privilege, for there can be no question that it is of far more consequence to them to know the character and progress of the Anti-Slavery cause, as they would gather it from a Northern Anti-Slavery paper, than it can be for us to know what the Southern papers may say upon the subject, even supposing that we had no means of seeing them except by exchanging. It is evident that many of them agree with us, as to this point as we have now Southern exchanges in nearly every State. Of those who do not venture to receive the *Standard*, the majority quietly decline by sending us no paper in return, and if they feel any indignation at our venturing South of Mason & Dixon's Line, they have the good sense to keep it to themselves; but others honour us with notice which many of our readers would be disappointed not to see. One paper is returned to us, with all marks destroyed whereby we might guess whence it came, with the chivalric missive written upon its magin:—

"Dam n you and your paper.'

"A SOUTHERN PRINTER."

The *Louisville Demovrat* says:

"NATIONAL ANTI-SLAVERY STANDARD."—A paper with the above title comes to us with "*Pl. X.*" It is edited by one Sydney Howard Gay, with a corresponding editor named James Russell. We don't think it worth while to exchange with these fellows, for they say:

"To refuse to exchange with us will do them no good, for the arrangements—as the *New York Herald* would say—of our magnificent and complete establishment and the enterprise we display in all departments of our publication office, are such that we see all the Southern papers we wish to, whether their proprietors like or dislike it, or whether they send them to us or not."

So they can see the *Democrat* without our sending it to them.

Yes, but you can't see the *Standard*, which if you knew how to take care of your own interest you would be anxious to do.

The *Cheraw Gazette*—does the reader know where Cheraw is? we leave him to guess—the *Cheraw Gazette* is not inclined to take the matter so quietly. It not only refuses an exchange, but threatens us with the Legislature. An act entitled an act to suppress the *Anti-Slavery Standard!* We only wish you may do it! Says the indignant *Gazette* of Cheraw.

Since the installation of the new Federal Administration, we have observed in our exchanges several notices of the reception of sundry abolition publications. By last Sunday's mail we received for the first time the *National Anti-Slavery Standard*, published in the city of New York. To what cause shall we attribute the sudden influx of these incendiary publications? Should not the Southern traitors Benton, Toombs, Stephens and others, bear a portion of the blame? or shall it be charged to the abolition sympathies of the Postmaster general?

At the head of the copy sent us is a large cross or X made with a pen, which hieroglyphic we interpret to mean "I stand cross-legged for an exchange." Now if we are righ in our interpretation of this mystic character, our reply is, if we knew it would save you from standing with your legs crossed as long as Lot's wife has stood a pillar of salt, we would not do it. We honestly think her crimes which merited and received only their adequate punishment, were venal compared to the crimes of these hell-hounds, who have been for some time howling for the life-blood of the South. If such incendiary publications cannot be kept out of the mails by other means, it will be the imperative duty of the Legislatures of the Southern States to take the matter in hand and provide a remedy.

But more savage than all is the *Columbia* (S. C.) *Telegraph*, a paper which feels the necessity of keeping a careful watch over the morals of South Carolina,—the only morals in the universe, of course, worth caring about—and which esteems this matter of so much importance as to have already arrived at italics, and is anxiously expected by its readers to reach the next stage of small caps, in the course of the week. We think the following is a good specimen of the composite style of indignant, defiant, abhorrent, and annihilating:

Stabbing in the Dark.

Many of our contemporaries have expressed their surprise at the pertinacity of the Abolition Editors in pressing their filthy sheets upon them, and praying piteously "An Exchange," employing every despicable trick, artifice and cajolery, to effect this apparently immaterial object. Perfectly impervious to the contempt and contumely heaped upon them by the conductors of the Southern Press, who repudiated all contact with them as a leprous abomination, they whine most piteously for "An Exchange," like beggars asking alms, and can neither be kicked or shaken off. That they may, in this way, disseminate their poison is doubtless one reason for this pertinacity—but the main object is to secure these Exchanges, that *from them they may gain a knowledge of the different localities, and obtain information which may be useful in scattering their secret firebrands.*

Like those obscene birds that shun the daylight and cower away from observation, our malignant and dastardly enemies assault us *openly* only at a distance—but covertly *through the Mails* by secret missives seek to assail us in our homes, safe themselves from punishment or detection.

With such crawling reptiles the conductors of the Southern press can have no communication and no affinity—nor stoop to notice their falsehoods, their ribaldry, or their requests—and this is our last reply to the repeated requests of the *Anti-Slavery Standard* to "Exchange"—though that print somehow gains access to our paper, and *honours* us frequently with its notice.

If some of these creatures would only visit us, they could acquire a personal experience of the product of our pine region, preliminary to a higher *elevation* than they covet. We cannot afford to drop them any other line than one pendent from a pine tree.

This is the second invitation of the same sort, that we have received within a month, to go South; but we sha'n't go on such terms. If we dared to meet such a fire-eater as he of the *Telegraph*, we would invite him to be present at the Annual Meeting of the American Society, and see our Northern way of treating strangers. But then we dar'snt. We should expect him to begin by demolishing the Tabernacle, and end by tipping New York into the Bay before the day was over.

Insurrection in St. Lucia.

A paragraph is having its run in the newspapers of the week announcing the fact, cheering to the negro-hating, and Slavery-loving people of the Republic, that there has been an insurrection among the blacks of St. Lucia. The insurrection, it will be seen by the following article from the Barbadian, was precisely such an one as white men might and do engage in without reflecting any dishonour upon the purity of the epidermis As the "throat-cutting" in this case was to abolish a four shilling tax on land, and not to escape the divine institution which sells men for taxes, it will, of course, be pronounced legitimate, unless the fact that negroes engaged in it—who have no business to pretend even to exemption from four-shilling taxes—alters its character.

From the Barbadian, March 14.

The only important news which we can collect for the readers of this day's paper has been received from St. Lucia, and this intelligence is of a painful character, and comes quite unexpectedly upon us. We never supposed that an emancipated peasantry, enjoying all the inestimable privileges of a rational freedom—a state which, compared with some countries in Europe, is really a happy one, should have been so ungrateful for the boon conferred upon them, as to commence a revolt against the constituted authorities, and put themselves into a violent opposition to the law of the land. Unhappily, however, this has been the case in the neighbouring island of St. Lucia: at least there has been a partial rebellion, for we have not been informed of the outbreak being general. The Northern Colonial steamer on Sunday last brought this disagreeable news It appears that a land-tax has been laid for several years which the peasantry, as well as others, have been paying; but they seem to have been practised upon by some mischievous agitators, supposed to have been some French refugees from Martinique, fellows who have, no doubt, been infected with the red-hot republicanism of their mother country, and their feelings have been worked upon at last to a determination to resist the law. On the 15th instant, some hundreds of those deluded people entered the town of Castries in a tumultuous and violent manner, with gesticulations and threatenings of a sanguinary nature; demanding that they should be relieved of the tax. The police were called out, and as many special constables sworn in as the limited population of the town would afford. The magistrates placed themselves at the head of the constabulary force, and went out to meet the insurgents. On requiring that they should retire peaceably, and warning them of their danger if they persisted in rebellion, the police officers received a shower of stones and other missiles, such as broken bottles, &c. and some of the police were struck. The insurgents also threw immense stones into the house of Governor Darling, whose life was in imminent danger. They seemed determined to carry their point if they could, and treated the civil power with contempt. The magistrates again remonstrated with them, and the riot act was read twice, but with no effect. The crisis then appeared a serious one, and his Excellency the Lieutenant Governor, saw the necessity of ordering the military out. A part of the 54th regiment, and of the 3d West India, consequently were quickly on the spot, and under the command of the magistrates attacked the insurgents. Seven men of them, and one woman, fell by the fire of the troops, and the insurgents fled in all directions. Some of them were armed with cutlasses, but the greater part opposed the force sent against them with large stones and broken glass bottles. We regret to hear that they had previously set fire to the buildings on several estates, and had burned some fields of canes; the inhabitants of Castries were under great dread of seeing the town set fire to. We are to hope that the reinforcement so promptly ordered from this island by his Excellency Lieutenant General Berkeley, by the steamer Thames, on Monday, has, by this time, effectually suppressed the rebellion. This reinforcement consists of, according to the statement in yesterday's *Mercury*, a field officer of the garrison, one captain, three subalterns, and 100 rank and file of the 72d regiment, together with a company of the 2d West India regiment, under the command of Major Mitchell, of the 67th regiment. Extracts from a private letter to a gentleman in this island, appeared in Monday's *Globe*, containing particulars, which we have taken the liberty to transfer to our columns:

ST. LUCIA, 10th March, 1849.

You will be much surprised to hear of a revolt or insurrection among some of our negro population, which heretofore were celebrated for good behaviour; from what has passed, the Martinique refugees or runaway slaves are the chief cause or leaders of this servile warfare.

Amongst our impositions, there is a land tax of four shillings an acre on cultivated land; these refugees chiefly reside in the Gros Islet, or northern quarter of the colony, and many are located on landsheld by Dr. Robinson, from whence short and easy roads communicate with Castries, for the vent of provisions, &c. and obtaining supplies in return. Many have objected to, and avoided payment of this tax, and latterly infected the same principles to their neighbours, exciting them to discontent, most audacious insult of government, and eventually to brigandage. Last week several came with an unsigned petition to the Governor; on Monday the 5th instant, some 50 or 60 demanded an answer, with menaces if they were not relieved from the tax:—the magistrate of the district reasoned with them, and used every endeavour to induce them to separate quietly; they became the more outrageous, when the few police we have exerted themselves to arrest one or two of the leaders; but they felled the police with stones, and poured volleys into the windows of the government office, where the Governor was, until four or five of the 3d West India Regiment came, when they fled; this occurred so unexpectedly that the inhabitants were astonished. Soon after, it was reported that a large assembly of negroes was on the Chausee or road on the east end of the Castries, menacing other outrages; the Commissary of Police, going to reconnoitre, was felled with a stone on his head. In the meantime special constables were assembling, and a detachment of the 54th came from the garrison, who, with the magistrates, proceeded to Chausee, where they found upwards of two hundred negroes, armed with sticks, stones, and cutlasses—these were driven off, and some 20 or 30 arrested. They ran towards Gros Islet and made a stand, when, being further pressed by the constables, whom they pelted with stone, some few random shots were fired by the military, to intimidate or induce them to retire—on which the troops and constables returned to town at about 2 P. M.

"They had sent emissaries out to the country, and previous to 3 P. M. they were seen approaching to town in large bodies, armed with cutlasses, &c. &c. and taking up a position at the north end of the Chausee, with an abandoned house on an eminence in their rear, where they found stones and glass bottles, extending themselves through the bushes to another road. The constables and military proceeded to the spot; the magistrates went forward and warned them of the consequences, earnestly entreating them to retire; the riot act was read twice and explained; they then demanded that the prisoners made should be released, and one leader came forward more insolent than the rest; it was now near six o'clock, the constables siezed on him; he resisted; immediately a volley of stones, glass bottles, &c. were showered on the constables, and one soldier was struck down by a large stone; the magistrates gave orders to fire; a platoon of four or five did so, but made little impression; stones came more rapidly; firing then became general, when they fled, leaving seven men and one woman dead, and two wounded on the road; more made their escape or were carried off, as they were not pursued. Patrols formed to protect the town during the night, and anxious were the anticipations of what might be done in the country; there they burnt the megass house, and large fields of the best canes on the Bonnetere estate belonging to Mr. Muter; also some canes on Bois d'Orange and Corinthe estates; and a large megass house on Marquis estate; other mischief was attempted. Alarming reports came in from the country next morning, and communications with Gros Islet by land was cut off; entreaties were made to the Governor to send a small detachment to Gros Islet, but vacillation, disbelief, and undetermined action was "the order of the day," and he could not harrass the troops! That

evening most alarming intelligence was brought by a canoe from Gros Islet. During the night the mill and works of Bell Vue estate were burnt, and some canes on the Union estate; this at last caused an order for 20 men of the 3d W. I. Regiment, with a magistrate, &c. to proceed to Gros Islet by sea; but here much tardiness occurred, for sending them up, by a French man-of-war schooner with contrary winds, instead of despatching them in boats, which would have landed them in three hours, they did not land till next morning. During the night the mill, works, and megass houses on Corinth estate were burnt, two hogsheads of sugar of Union estate were rolled into the sea, another broken open and gutted. Beausejour estate was to be destroyed next; but the arrival of the military, magistrates, &c. changed the scene. Constables collected, arrests were made, conservative measures taken, and early next morning a 'battue' was made into the locality from whence all this emanated; more arrests were made, and some found wounded. We are now in comparative tranquillity; this as you may imagine, has caused much anxiety, and put a check to business; fortunately all other quarters are quiet, and it is pleasing to know that the few late imported Africans, located at the Gros Islet Quarter, exerted themselves to extinguish the fires, and arrested two of the parties accused. A policeman was at Union estate on Monday, on returning to town, he was prevented, with threats of violence if he proceeded; he stated that large numbers were collecting, and marching to town, when, at 7 o'clock, they were checked by the runaways, with accounts of their having been fired on, &c. It is evident, that if they had deferred their movement to a later hour, and been joined by the others, they might have burnt and pillaged the town on Monday night, for it is probable the troops would have returned to the garrison, and the inhabitants would not have been so much on their guard.

"What reflections will be made on this at home? Here is a counterpart of the collision at Ceylon! Internal taxation the cause; and the colonial office to blame. Look at all the crown colonies, bent down with extra and expensive governments, for purposes of patronage; ruined with low prices of their produce by the acts of Whig administration, which encourages the Slave Trade, foreigners, enemies, and foes. Ruled as the Israelites of old, the straw is withheld, yet more bricks are demanded. For whom is this outbreak, both here and at Ceylon? Not for the ruined planter, proprietor, or merchant? No;—but they are the victims of misrule; and whilst no pity or compensation is accorded them, compassion will be shouted out in London for the insurgents and rebellious."

Manufactures in a Slave State.

—What interested me most was a visit to a cotton mill in the neighbourhood—a sample of a class of manufacturing establishments, where the poor white people of Georgia and of South Carolina find occupation. It is a large manufactory, and the machinery is in as perfect order as in any of the mills at the North. "Here," said a gentleman who accompanied us, as we entered the long apartment in the second story, "you will see a sample of the brunettes of the piney woods."

The girls of various ages, who are employed at the spindles, had, for the most part, a sallow, sickly complexion, and in many of their faces I remarked that look of mingled distrust and dejection which often accompanies the condition of extreme, hopeless poverty. "These poor girls," said one of our party, "think themselves extremely fortunate to be employed here, and accept work gladly. They come from the most barren parts of Carolina and Georgia, where their families live wretchedly, often upon unwholesome food, and as idly as wretchedly, for hitherto there has been no manual occupation provided for them from which they do not shrink as disgraceful, on account of its being the occupation of slaves. In these factories negroes are not employed as operatives, and this gives the calling of the factory girl a certain dignity.—You would be surprised to see the change which a short time effects in these poor people. They come bare-footed, dirty, and in rags; they are scoured, put into shoes and stockings, set at work, and sent regularly to Sunday school, where they are taught what none of them have been taught before—to read and write. In a short time they become expert at their work; they lose their sullen shyness, and their physiognomy becomes comparatively open and cheerful. Their families are relieved from the temptations to theft and other shameful courses which accompany the condition of poverty without occupation."

"They have a good deal of the poke-easy manner of the piney woods about them yet," said he of our party, a Georgian. It was true, I perceived that they had not yet acquired all that alacrity and quickness in their work which you see in the work-people of the New England mills. In one of the upper stories I saw a girl of a clearer complexion than the rest, with two long curls swinging behind each ear, as she stepped about with the air of a duchess. "That girl is from the North," said our conductor: "at first we placed an expert operative from the North in each story of the building as an instructor and pattern to the rest."

I have since learned that some attempts were made at first to induce the poor white people to work side by side with the blacks in these mills. They utterly failed, and the question then became with the proprietors, whether they should employ blacks only or whites only; whether they should give these poor people an occupation which, while it tended to elevate their condition, secured a more expert class of work-people than the negroes could be expected to become, or whether they should rely upon the less intelligent services of slaves. They decided at length upon banishing the labour of blacks from the mills. At Graniteville, in South Carolina, about ten miles from the Savannah river, a little manufacturing village has lately been built up, where the families of the *Crackers*, as they are called, reclaimed from their idle lives in the woods, are settled, and white labour only is employed. The enterprise is said to be in a most prosperous condition.

Only coarse cloths are made in these mills—strong, thick fabrics, suitable for negro shirting—and the demand for this kind of goods, I am told, is greater than the supply. Every yard made in this manufactory at Augusta, is taken off as soon as it leaves the loom. I fell in with a northern man in the course of the day, who told me that these mills had driven the northern manufacturer of coarse cottons out of the southern market.

"The buildings are erected here more cheaply," he continued: "there is far less expense in fuel, and the wages of the work-people are less. At first the boys and the girls of the 'Cracker' families were engaged for little more than their board; their wages are now better, but they are still low. I am about to go to the North, and I shall do my best to persuade some of my friends, who have been almost ruined by this southern competition, to come to Augusta and set up cotton mills."

There is water-power at Augusta sufficient to turn the machinery of many large establishments. A canal from the Savannah river brings in a large volume of water, which passes from level to level, and might be made to turn the spindles and drive the looms of a populous manufacturing town. Such it will become, if any faith is to be placed in present indications, and a considerable manufacturing population will be settled at this place, drawn from the "half-wild inhabitants of the most barren parts fo the Southern States. I look upon the introduction of manufactures at the South as an event of the most favourable promise for that part of the country, since it both condenses a class of population too thinly scattered to have the benefit of the institutions of civilized life—of education and religion—and restores one branch of labour, at least, to its proper dignity, in a region where manual labour has been the badge of servitude and dependence.

We have heard much of late of Southern Manufactures and observe that in several of the most intelligent, and far-seeing of the southern papers a manufacturing policy is urged upon the people, as the most certain way to ensure the prosperity of the slave States. The South, with the raw material, at her own door, should be able to make her own cotton goods, cheaper than she can import them, and to do so would unquestionably add to the prosperity of her white population, as it would increase the wealth of her people. The question, however, first to be settled is, where are the operatives? They are not the slaveholders, for they are too indolent, if not too rich; they are not the slaves, for they are too ignorant; the only class left is the "white trash,"—the poor white folks, who are not slaveholders, and not quite slaves.—That this is the practical solution of the problem of southern Manufactures is seen by the above extract of a letter of Mr. Bryant of the *Evening Post*, who is now travelling at the South.

We have more than once expressed the opinion that manufacturing would never flourish at the South, if she depended upon her slaves for operatives, and the facts stated by Mr. Bryant confirm the correctness of that view. If it were practicable to make operatives of slaves, it would not be safe, and it is not practicable only because it is not safe.

A manufacturing operative requires some degree of intelligence. An intelligent people cannot be held as slaves. Not that there are not intelligent men among the servile population of the South, but they are scattered among the people, taken generally as house-servants, where they are constantly under the eye of a master, and by a degree of indulgence to themselves, and of delegated power over their fellows are separated from them as far as possible. It is upon this small class, too, upon whom falls generally the gift of manumission, made, for the most part, by testamentary devise, partly as a salvo for the tender consciences of those, who cannot help knowing and repenting that they have held as slaves men wiser and better, perhaps, than themselves, but chiefly—whether so intended or not—that these dangerous persons may be deprived by gratitude of all enmity towards the oppressing class, while, at the same time, they are held in a position where that oppression though not so clearly seen by its subject, is no less distinctly felt. But let this class of slaves be brought together in large bodies in manufacturing communities, and they would demand in tones that could neither be unheard nor unheeded, why they were deprived of some portion of the wealth which, they saw daily, they created, and which without their aid would not come into existence. When the South gathers her slaves together from rural districts, where they are held in small and isolated bodies, or from the kitchens and the stables of the master in cities, where they are held as domestic servants, under his immediate and watchful care, into larger companies to be exercised in such callings as necessarily inculcate some sense of the dignity of labour, at the same time that they are a constant exercise of some of the higher faculties of the mind, then she has taken one important step which inevitably must lead to emancipation.

The South, we believe, is as conscious of this as we are, and that the motives stated by Mr. Bryant were not the only ones that induced them to abandon the experiment of slave-labour in their factories. To make the slaves intelligent enough for operatives would be to make them too intelligent for slaves.

The effect upon Slavery of manufactures at the South, if they are brought to any degree of perfection and carried on by the poor white, will be, we believe, precisely the same in the end. A new element will be introduced into southern society when an industrious, intelligent, non-slaveholding and wealthy class is called into existence, as it must be by creating a manufacturing population, which will not be slow to learn what it is that presses most heavily upon the prosperity of the State, nor what is its easiest and speediest remedy.

SLAVE TRADE IN CUBA.—The *Evening Post* has an able correspondent at Havana, in one of whose late letters we find some interesting facts touching the Slave Trade in Cuba. He hints at the probability of the annexation of that island to the United States at no distant day. Supposing that to be done, we think it by no means probable that the Yucatecos, of whom he speaks, as having been enslaved by an American regiment, would be liberated by the decision of any United States courts in the *State* of Cuba. The act of the kidnapping pirates of New Orleans, which made them slaves, would be sustained by the Pro-Slavery courts of Cuba, a State of the American Union, as well as of Cuba, the Spanish colony. We quote the passage of his letter:

We had an arrival here a few days ago of one hundred and thirty-five Yucatecos—Indians who had been taken prisoners, and who were thus disposed of by the Governor, Barbachano, on a principle of warfare which I was about to call the antique, till checked by the recollection that it is still in full vogue among the savage tribes of Africa. These captives of Governor Barbachano's bow and spear, (or rather of the rifles of the American regiment recruited for that service at New Orleans,) were substantially sold into Slavery to the contractor by whom they were brought over here. They are here sold or let out for nine years for the sugar estates; and I would call them slaves for life, but for the probability that before the expiration of that period such of them as may be living will be called upon *habeas corpus*, before the courts of the *State* of Cuba, and I rather opine that their masters will have some difficulty in showing cause why they should be detained in that condition.

Effected in a different manner, and on terms of fair and just contract, the introduction of these Yucatecos Indians, as free labourers, would have much to recommend it. A smaller body was thus brought in about a year ago, and hired out at rates advantageous at the same time to themselves, to the contractor who planned and executed the undertaking, and to the planters who engaged them. They make excellent and cheap labourers, being docile, industrious, thriving on a vegetetable fare, with which they can supply themselves for next to nothing, and wholly unaccustomed to anything beyond the necessaries of life. But it is at variance with the policy of the Spanish rulers of Cuba to permit the introduction of *free labour*, since the tendency of all such labour is to weaken the clutch of the government upon the throat of the Island, *through the slaves*. The more slaves they can get in, the better—so much the more complete the dependence of the planters upon the troops for protection, and their impotence to raise an insurrectionary finger, or wink a disloyal eye-lid against the paternal government, whose ministers and officials bleed them meanwhile at every vain. Hence, in part, the tenacity of the home government at Madrid for the Slave-Trade, and hence the frustration of the efforts which have been attempted by some liberal Creoles to promote the introduction of free labourers to work on sugar estates.

The person who introduced the last mentioned body of Yucatecos as indentured labourers on wages for five years, with difficulty obtained permission to examine them, by signing bonds that he would not bring any more. The one hundred and thirty-five prisoner slaves come under different circumstances; and, what is more important here, under different auspices, a wealthy capitalist, known here as the agent of the rich, money-making and money-loving Queen Christina, being the importer on this occasion.

Apropos of this, I may mention that a large slave cargo, from Africa, was landed a short time ago, near the port of Mariel. A well informed person tells me there were between four and five hudered. The matter was too public to admit of its being entirely passed over by the local authorities, and the farce was enacted of seizing about eighty of the number, the sick and refuse of the lot being of course selected for the purpose. These were brought up to Havana, for delivery to the Mixed Commission. The usual fate of the slaves thus delivered is to be let out for five years, for five ounces ($85) a head; and that is commonly the last that is heard of them. Either they are not called for, or are not forthcoming, or for a *douceur* they are re-let, and in one way or another precious few of them ever make their way again back to Africa or back to freedom.

The present Captain General is said to be no friend to the *trata*, or Slave Trade; but there are few places where it is less easy to know truth from falsehood than this same Island of Cuba. It is commonly reported that there are some large ventures now afloat, at the bottom of which lie the money and influence of Christina. Whether this last arrival is one of them, can only be a matter of conjecture; but it is no matter of mere conjecture to feel pretty positive that if they escape the perils of the sea and of the English, the cargoes will have no great practical difficulty in finding their way ashore, nor the "ounces" in finding theirs into the royal pockets. The Creoles detest the *trata*; it is one of the many similar blessings for which they daily and hourly curse their Spanish rulers from the bottom of their hearts.

The same writer, in another letter, gives a striking instance of the present state of society in Cuba, which shows that she is either already eminently fitted for annexation to this Government, or that the Captain General is putting her through a course of initiatory exercises in anticipation of that event.

A few days ago, a youth about sixteen years of age, while in his classes at the Real Coligio, received a polite invitation, through four soldiers, to call on the Captain General. It proved that he was the author of some love lines which he had sent to a paper at Matanzas, addressed to "Lesbia." The poetry was poor enough to deserve that the author should "suffer some," but he would not now be sighing in the Moro Castle had not some jealous Spanish eye discovered that his verses were an acrostic, and that the initial letters of the lines spelled out the words—

LIBERTAD LA PATRIA, HIJOS DE CUBA.

"Liberate your country, sons of Cuba!" Four out of every five readers of the paper could, doubtless, have said, with the country member, that "them's my sentiments exactly, only better expressed." Why don't they do it, then? you may ask. The answer is contained in one word—SLAVERY.

A Southern Movement.

The ink was scarcely dry with which we recorded a few brief remarks—which may be found in another place—upon the probable effect upon non-slaveholders of the introduction of the manufacturing system at the South, when we chanced to find an article in a late No. of the *South Carolinian*, which we copy below. It is, it will be seen, an appeal to the non-slaveholders of the South, and an excellent exposition of the disabilities and wrongs which are inflicted upon that class of the people by the existence of Slavery. The misfortune of the non-slaveholders of the South as well as that of the slaves, is their want of intelligence, and consequently their want of knowledge as to what their rights are, and how they are deprived of them, with a want of concerted action among them, even where the subject is understood. If, as we believe, it will be dangerous to the peace of Slavery to bring together large bodies of slaves, and make of them intelligent operatives, so it will be no less dangerous to bring in, for instance, to Augusta, the half-civilized *Sand hillers* and *Crackers*, and make of them a manufacturing population. Association with each other, the better condition they will make for themselves, and the consequent increase of intelligence among them will soon open their eyes to such facts as are contained in this address.

The address and a letter which accompanied it, are introduced to his readers by the editor of the *South Carolinian* under the ominous head of "Developments!" They reveal, he says, "a very insidious design, and demonstrates that we have those among us not favourably disposed towards our institutions." Both Address and letter are sent to the *South Carolinian* by a correspondent, as an evidence "that the leaven of Abolition is at work within us," and who states that the former has been sent to most of the Post offices of the upper country, and also to Colombia, but that the latter was received by the editor of the *Charleston Mercury*, to whom evidently it was sent by mistake. We copy both, assuring the *South Carolinian*, and all others whom it may concern, that Samuel Jones is no emissary of the Northern Abolitionists, though we heartily wish him well in his efforts to enlighten his fellow, non-slaveholding, sufferers. They are as follows:

WASHINGTON, D. C. March 1, 1849.

MY DEAR FRIEND:—I succeeded very well in making arrangements for publishing your tract. You have doubtless received the copy I sent you by this time. I think James's had better be printed either in New York, Philadelphia, or Cincinnati, as there are no printers here or in Baltimore with whom they would be safely trusted. There is one place in Washington where the matter would be safe; but it is not best to have anything to do with that office, for if any attempt should be made to ascertain who is the author, the inquirer would go directly there. I have purposely avoided that office, although I would like very well to have an acquaintance with the editor of the *Era*., for I hear he is a very clever fellow.

There is a gentleman who resides in Ohio, with whom I have formed an acquaintance, who is willing to take charge of it, and get it printed there. I incline to think this the best chance. It could be done in New York or Philadelphia, but it would be necessary then for me to go there, and this would be rather too expensive. Besides, I wish to be at home as soon as possible after the inauguration; and this gentleman (I will give you his name when I see you) I can have entire confidence in.

I suppose the best way to get the tracts circulated will be to leave a list of the names and post offices with a friend who can cover, direct, and put them into the post office. If I take them to Carolina with me, it may be the means accidentally of tracing out their origin. Besides, it would be difficult to take them all the way home, and I can't stop long enough in Charleston to put them into the post office there. I must take the railroad as soon as I leave the steamboat, for I am already very anxious to see my family.

I send by the mail that carries this a communication to the *Charleston Mercury*. It is signed "Justice." You will smile at my cuteness when you read it.

I do not think it would be well for our society to have any communications with the Abolitionists, or the so-called Free Soil party either, for they do not understand the state of things in Carolina, and cannot afford us help to any advantage. Besides, their views and ours differ very materially in some respects.

I think when it can be done we had better get an association formed in some Northern city upon our principles, and then we can easily get our tracts printed. I have no doubt such an association could easily be formed, for there are numbers who are not Abolitionists who, nevertheless, deeply sympathise with the non-slaveholders of the South.

I hope you will get that case of Johnson's through this term. Tell Jane she may expect me home by the 10th, or at most, the 12th of the month. I remain, as ever, your friend, SAMUEL JONES.

An Address to the Citizens of South Carolina.

FELLOW-CITIZENS:—I desire to address you on an important subject—one of momentous interest to all of us.

Our politicians are about to precipitate us into evils from which ages will not recover the country. Every effort is being made by them to perpetuate a system which has already nearly ruined us, and in which, if they succeed, they will forever blast the hope of elevation and prosperity to the mass of our population. Under the name of Southern Rights, and the yet more sacred name of State Rights, they are demanding the extension and perpetuation of a system of policy ruinous to our own State, and disastrous to our personal interests. A few among us, having wealth, having political power, having the monopoly of the government of the State, are determined to secure their own interests, and perpetuate their own power; and, therefore, they are resolved to rend the union of these States rather than not preserve their own supremacy. Knowing that they cannot succeed by a true representation of their own positions, they are crafty enough to represent themselves as the standard bearers of *Southern* interests, whilst in truth, they only represent a small fraction of the South. They cunningly declaim in favour of State Rights, whilst they know they are themselves despisers of the people, and are trampling under foot the true sovereignty of the State.

Fellow-citizens, before we suffer ourselves to be hurried into the schemes of mad politicians, it behooves us to inquire what is the true condition of our State, and whether or no it will be to the interest of the mass of the people to follow these men in their wild purposes to dissolve this Union rather than not perpetuate their own power.

This State is said to have a Republican form of Government. It may be the *form*, but the substance is wanting. By a Republic we understand a state where the interests of all the citizens are cared for, and their rights protected. Is this the condition of the citizens of South Carolina? I speak now of those who are recognized as citizens not the whole, but only the white population. Are these in the full enjoyment of the rights of citizens? Do all stand on one political platform? Is the Government alike regardful of the interests of all? Or, is it not rather the case, that the great mass of the people are virtually disfranchised, their interests utterly disregarded, and their voices not heard in the councils of the State? Let facts determine this inquiry. Look at the following table, and it will be seen that the Constitution secures the Government to a privileged class.

Districts of South Carolina arranged in the order of the relative number of whites to slaves.

Districts.	Whites.	Slaves.	Whites.	Slaves.	Free Col.	Sen.	Rep.
Georgetown,	1	7,64	2,093	15,993	188	2	4
Beaufort,	1	5,25	5,650	29,682	462	4	6
Colleton & Charleston,	1	2,90	26,795	77,785	3,629	13	32
Sumter,	1	2,18	8,644	18,875	373	2	5
Williamsb'g,	1	2,09	3,327	6,968	32	1	1
Kershaw,	1	2,01	3,988	8,043	250	1	2
Richland,	1	2,00	5,326	10,664	407	1	4
Orangeburg,	1	1,88	6,321	11,934	264	2	3
Fairfield,	1	1,64	7,587	12,505	73	1	5
Newberry,	1	1 20	8,208	9,904	238	1	3
Edgefield,	1	1,16	15,020	17,538	294	1	6
Abbeville,	1	1,09	13,880	15,148	323	1	5
Darlington,	1	1,05	7,169	7,560	93	1	2
Barnwell,	1	0,99	10 533	10,503	435	1	4
Marlboro',	1	0,08	4,188	4,118	102	1	2
Union,	1	079	10,485	8,354	97	1	4
Chester,	1	0,78	9,889	7,722	136	1	3
Lancaster,	1	0,76	5,565	4,235	107	1	2
Laurens,	1	0,70	12,572	8,911	101	1	4
Lexington,	1	0,61	7,401	4,685	25	1	2
Marion,	1	9,61	8 593	5 251	88	1	3
York,	1	0,59	11,449	6,825	109	1	4
Chesterfield,	1	0,51	5,537	2,871	166	1	2
Greenville,	1	0 42	12,491	5,305	43	1	4
Horry,	1	0,37	4,154	1,574	27	1	1
Anderson & Pickens,	1	0,34	24,295	8,398	156	1	7
Sparatanburg,	1	0,32	17,924	5,687	58	1	5
Total,	1	1,26	259,084	327,038	8,276	45	124

A fair inspection of the above table will show the following results: the eleven first named Districts, in a comparison with the eighteen others, stand thus:

	Whites.	Senators.	Representatives.
Eleven Districts,	77,939	28.	64
Eighteen Districts,	181,145	17.	60

Here we see that less than one-third of the free population have the supreme control of the State, and these occupy that portion of the State, for the most part, where the rice and long-staple cotton interests chiefly prevail. But it is worse than this, as the column of Senators will show. The six districts of Georgetown, Beaufort, Charleston, and Colleton, Sumter, and Orangeburg, give a majority in the Senate. Nothing, therefore, can become law, if these six Districts (embracing a population of only 49,503 whites,) combine against it. That is, those Districts embracing about one-fifth of the whole population of the State can *veto* any demand which the great majority of the people may deem it their interest to make.

The thirteen districts, last in order in the above table, comprehend the majority of the white population in the whole State. But what is their strength in the legislature? They have only twelve senators. The two districts of Charleston and Colleton, with less than twenty-seven thousand white population, can out-vote them in the Senate.

And why does this inequality exist? For no other purpose than to guard and secure the interests of the large rice and cotton-planters. The interests of men who have to work with their own hands are entirely unprotected. The upper districts may go to ruin. The rice and cotton plantations of the lower country are amply protected.

But, to guard these interests, mark how everything in the political machinery is adapted exactly to suit the purpose.

A property qualification is required for a seat in the legislature. Real estate of the value of about seven hundred dollars, clear of debt, or five hundred acres of land and ten negroes must be actually possessed by a candidate for the House of Representatives, or he is ineligible to a seat. To be a Senator requires double the amount of real estate. He may be a thrifty farmer, an excellent mechanic, and enterprising merchant, a skilful physician, or an able lawyer, and withal a suitable man to represent the true interests of the people; but it is all in vain, if he have not in absolute real estate the amount required!

Will anything ever be done by such a legislature for the interests of the mass of the people? Never, unless it be to the special interest of the favoured few to allow it. But over no department of the government can the majority have control. The governor must have $7,000 at least in settled estate; and to make it certain that he shall be from the planting rather than the farming interest, the people are not allowed a vote in the case; he is appointed by the legislature.

The appointment of the judiciary, from the judge on the supreme bench to the common justice of the peace, is entirely by the legislature.

Senators in Congress are appointed by the legislature.—The legislature lays off the State into congressional districts, from which the people, as guarantied to them by the *United States Constitution*, may elect their representatives in Congress; and mark how they arrange it to suit the strong planting interest. To the lower district, with a white population of 115,470, they allow four congressional representatives, and to the upper districts, with a white population of 143,614, only three.

Nor are the people permitted to vote for the electors of the President and Vice President of the United States; evidently from an apprehension that they might cast the vote of the State for a President who will promote the welfare of the people, instead of the interests of the wealthy planters.

Thus is the interest of the large rice and cotton planters fully guarded in every department of the government; and to have it doubly secure, the constitution cannot be amended, unless this monopolized and monopolizing legislature first recommended it by a vote of two-thirds of both branches of the whole representation; and not even then, unless the succeeding legislature also concur by a vote of two-thirds of both Houses.

And what is the consequence of all this despotism? As a matter of course, the white population are emigrating, although there are fourteen millions of acres of land in the State yet uncultivated. What can the poor man do here? He can make nothing to lay up for his family. He cannot get his children educated. He and his family are doomed to poverty and ignorance, and to the contempt of the favoured aristocrat. Here and there one of peculiar tact, or extraordinary talents, may obtain an independent property; but for the most part, there is no hope here for the citizen in moderate circumstances.

And yet our so-called statesmen and their partizans are moving heaven and earth to prevent the poor man of Carolina, crushed down as he is by this terrible State power, from finding a spot in all the vast territory lately acquired by the United States, where he can have the full reward of his free labour. Nay, New Mexico, California, and any other genial clime, must be under the dominion of this man-crushing power, or the disunion of these States must be threatened; and the great body of native Carolinians themselves can have no voice in their own legislature to rebuke this arrogant demand.

And what is the remedy for those who cannot leave the State, or who wish to remain by the graves of their fathers? The have no power to amend the constitution, for this guaranties, everything to the privileged class, and they alone have the power to alter it. Shall the sword be resorted to, and thereby effect a revolution? United States' soldiers will crush the first attempt at violence. And is there no remedy? No means of redress? I think there may be, if we can only arouse the people to demand their rights. Shall upwards of two hundred thousand white citizens of Carolina be virtually disfranchised whilst mocked with the idea of free suffrage, and lie still under the iron despotism that crushes them?—Surely it cannot always be so. We must teach these masters of overgrown plantations that we cannot always endure this state of things. It is time to demand our rights and to do so with a fixed and settled determination to have them.

What then is the proper course to obtain redress? Permit me, fellow-citizens, to point it out. Let the people of the State meet in their primary assemblies in their respective neighbourhoods, parishes and districts, and appoint delegates to a State Convention. Let that State Convention draft a new constitution for the State, in which the interests of the *free* labourer shall be provided for, and an equality of representation established. Let them lay this new constitution before the legislature of the State, and demand that they take measures for its adoption and ratification; and if then the legislature will not take the proper measures, call another convention of the people, and appeal to the Federal Congress to secure to the people a truly republican form of State government. They are bound by their oaths to respect the demands of the majority in the State, and to carry out the guarantee of the Federal Constitution. When this method of redress shall have been tried and failed, we may then consider what next is to be done.

Yours for the right, BRUTUS.

BANISHMENT DIVINE.—The Ohio Legislature at its late session, just before the adjournment, passed the following Preamble and Resolutions, whereby it appears that, according to the Christian wisdom of that august body, the best way to remedy past injustice, and to elevate a people to the position designed by God for men, is to continue the injustice by banishing them from home and country:

A day or two before the adjournment of the Ohio Legislature, in the House of Representatives, Mr. Truman, from the Committee on Public Lands, reported the following resolutions:

Whereas the people of colour of the United States have been oppressed and enslaved by the several States thereof, and thereby degraded; and believing it to be the duty of the General Government to do something for their elevation to that position nature's God designed for all men; therefore, be it

Resolved, *by the General Assembly of the State of Ohio*, That our Senators be instructed, and our Representatives in Congress be requested, to procure the passage of a law authorizing the survey and appropriation of a portion of the territory acquired from Mexico, for the benefit of all free persons of colour who may become actual settlers of the same, and a title of eighty acres of land delivered to each of said persons, free of charge, and also establish schools and provide for them a government for protection.

Resolved, That the Governor of this State be requested to forward a copy of the above preamble and resolutions to each of our Senators and Representatives in Congress.

The Annual Meeting.

The notice of the place of meeting for the Business Meetings of the American Anti-Slavery Society, which has hitherto been omitted, because we could not earlier be certain of an engagement of our usual place, will be found as an addition to the official call of the Anniversary at the head of the editorial columns. Our friends feel more at home in the Minerva Rooms than anywhere else, on that occasion, and we have succeeded in securing it again this season. The Society will adjourn there from the Tabernacle on Tuesday, at noon, and continue there as long as it shall seem good to it to do so—probably till Thursday evening.

A wish has always been expressed by a considerable number of those in attendance at the Anniversary, that there should be evening meetings for lectures, and notwithstanding the objections of others that the time should be devoted to meetings of the Business Committee, such evening meetings have usually been held, arrangements being made for them on the spur of the moment, and therefore at disadvantage. We have, therefore, this year, engaged the Minerva Rooms for Tuesday evening, for such speakers as may hereafter be agreed upon. On Wednesday evening the Minerva is engaged for the Annual Meeting of the American Anti-Capital Punishment Society; but if it shall be thought desirable that that evening shall also be devoted to a public Anti-Slavery meeting, a hall in another part of the city, where we may be sure of a good audience, may be had.

FREDERICK DOUGLASS is passing the week in, and about, New York. He lectured on Monday evening at Brooklyn in the Church of the Rev. Mr. Gloster; and on Tuesday evening he spoke at Newark. His arrangements are made for a meeting on Wednesday evening, at Zion's Church, (coloured) in this city; and it is a fact worth noticing, that although his mission at this particular time, is to the coloured people of this city and its vicinity, upon whom he feels the necessity of urging more strenuous efforts for their own moral and intellectual progress, yet this Zion's Church, the largest and wealthiest church of the coloured people in this city—perhaps in this country—could not be had, for such a purpose, except by the payment of a larger sum that is asked for a Broadway Hall for a similar meeting. The most suitable comment we can make upon so parsimonious a policy is, that these coloured Christians are as bad as their white brethren.

SLAVES FOR CALIFORNIA.—We learn, from an exchange paper, says the (*Augusta, Ga:*) *Chronicle and Sentinel* that Mr. John Routh of Texas, Louisiana, is about leaving for California with twenty-five "selected negroes" to dig gold, and that several others from that section are taking 'servants' along with them. Selected negroes, and servants, it will be understood, mean slaves when they leave Louisiana, but whether they will remain so when they reach the valley of the Sacramento is another question. We hear of similar emigrations in other quarters, and such facts, we trust, will not be lost upon the Free Soil party. The slaveholders will leave no means untried to secure California for their purposes.

BOOKS FOR THE SAILOR'S HOME.—We learn from Mr. Powell, of the Coloured Sailor's Home, that he is desirous of having, in connection with his establishment a Reading Room and Library. It is his purpose, as it has ever been, even when his opportunities were less, to make the Home really an attractive one to the poor fellows who in the intervals of their periodical going down to the sea in ship's cabooses—the only part, almost, even of that uncomfortable dwelling-place, a ship, that the coloured sailor knows—are peculiarly liable to temptation. Such an object is a good one, and should be encouraged; and we can not but hope it will be when we state that Mr. Powell's modest request is only that those who feel some interest in the class, to whose welfare he is devoting his life, will make to the Home a donation of such books as they may have lying by them, useless to themselves, perhaps, but which will be of great benefit to the Sailor.—There is hardly an intelligent family anywhere who could not spare many a volume which they would not miss, and many others who would be glad to get rid of duplicate copies, and volumes, which they were glad to read once, but do not care to keep. He asks for these, but will, we suppos , be glad of better ones also.

May we not hope that this appeal in behalf of the Home will be responded to?

Packages may be sent to this office.

DEATH OF THE "BLACK PRINCE."—Some of our readers may remember an account we published, several months since, of a singular case of imposture in London, perpetrated by a coloured man who represented himself to be a son of Christophe, late King of Hayti. The London *Morning Post* of the 19th ulto. has the following paragraph in relation to him:

Louis Christophe, the *soi disant* Prince of Hayti, who figured so prominently towards the close of last year at some of our Police Courts, died on Sunday last in the workhouse of St. George's-in-the-East, and was buried there on Wednesday. The Black Prince, as he called himself, had been several times committed as a rogue and vagabond, and had been for sometime in the workhouse.

GENERAL TAYLOR.—He prefers, it is said, the military to the civic title—accepts the invitation of the American Institute to be present at its annual Fair, in this city, in October next.

AN IMPOSTER.—A correspondent of the (Concord N. H.) *Democrat and Freeman* warns the public against an imposter whom he thus describes:

He called himself David Clark; is, apparently, about 35 years old; of ordinary height; light hair and somewhat curly; his face covered with light fine hair, apparently unshaven; complexion a shade darker than white men in general and tinged with yellow; nose disfigured; had on when here, a cloth cap very much worn, an unfashionable dress coat of coarse light brown cloth, with striped pants patched on the knees with black; his gait was extraordinary, walking rapidly, and swaying from right to left like a person accustomed to long sea voyages.

Clark represents himself as a slave recently escaped from Delaware, but he has been known for several years in Connecticut, Vermont, and Massachusetts, and his attempts at imposition have been detected in each of those States.

General Intelligence.

☞ The Legislature of this State finally adjourned on Wednesday of last week. The *Albany Evening Journal* thus sums up the action of the session:

"The Legislature adjourned last evening at 7 o'clock, after an 100 hundred days successful devotion to the public interests. 439 laws have been passed. Among them are many important acts of a general character, which were demanded by and will receive the cordial acquiescence of the People. The act increasing the *Powers of Boards of Supervisors* is in accordance with the expressed intention of the Constitution. Its effects will be salutary, by bringing local legislation directly under the supervision of those immediately interested, and relieving the State Legislature of a large amount of business which can be better transacted by those to whom it is now transferred.

"The *Insurance bill* is another of those general enactments for which we are indebted to the New Constitution. It will render applications for charters unnecessary hereafter, and as it was carefully drawn and considered, it will be found effective and salutary in its operation.

"The act to *facilitate the organization of the Safety Fund Banks under the General Banking Law*. was demanded by the public exingencies. It underwent the scrutiny of the best financiers in the State—friends of both systems—and is believed to be exactly adapted to the object desired.

"The act *making an appropriation to aid in supporting the Orphan Asylums throughout the State*, will commend itself to every good-hearted man. It is one of those acts of munificence which mark the character of the age. The sum appropriated ($5,000) is, to be sure, small, but those who are most interested in these noble charities, best know how important and acceptable will be this State contribution of a few hundred dollars to each institution.

"The *Free School Act* is another of the wise measures of the session. If, as we will not doubt, it shall be sanctioned by the people, our school houses will be open to all, rich and poor alike. It was due the character of the Empire State, being foremost in all the attributes of commercial greatness, that she should be behind no other State in her support of the great cause of Education.

"The *Canal Bills* were drawn with a liberal hand. The appropriations are large (over $2,000,000) and judiciously distributed. Every part of the State shares equitably, and all interests are satisfied. There was no word of dissent in either House, while all approved the wisdom and justice of the distribution.

"The bill to *amend the Code* passed substantially as recommended by the Commissioners. Much more remains to be done to perfect the reform contemplated by the Constitution, but this act was all that was of immediate, pressing necessity. All that has been done is in harmony with public sentiment, and will meet with public approval.—Both commissions are continued, and future Legislatures, with the aid of the Commissioners, will doubtless satisfactorily consummate what has been so satisfactorily begun.

"The act *amending the Emigrant Passenger Law* of last Winter is among the most important and humane acts of the session. Beside various provisions designed for the protection of the strangers who are coming among us, it provides against the constitutional difficulty in regard to the commutation tax heretofore imposed. Under it, an abundant fund will be created for the sick and poor who may be thrown upon our shores.

"But we have not time to farther enumerate the general acts. We have given the last entire, and we can point to that list as affording abundant evidence, not merely of the industry but of the enlightened wisdom and patriotism of those by whom they were enacted. The Legislature of '49 will long be remembered as among the most successful Legislatures ever convened at the Capitol. The Members will go home to their constituents conscious of having performed their whole duty, as well to those whom they immediately represent as to the State at large."

Letters have been received in this city from Valparaiso dated March 12, which state that the whole amount of gold received at that port from California was half a million of dollars.

John Hoff, who died lately in Philadelphia left by will $10,000 to the Pennsylvania or other Colonization Societies that shall succeed in establishing a colony of free coloured persons in Africa, for the purchase of a tract of land, and prescribes that the site, location and territory so purchased and settled upon, shall be designated or the State or District of Hoff.

Colonel Fremont.—By a private letter received yesterday by a gentleman in this city from his brother in Sante Fe, brought to Independence by one of Colonel Fremont's own men, we learn that that gentleman after relieving his men from their perilous position in the mountains, returned to Sante Fe, where he equipped a new company and proceeded down the Rio Grande 150 or 200 miles, and thence to the Gila, and down that stream to its confluence with the Colarado, thence on a north-westerly course to the Pacific.—[*Cincinnati Globe*,

Rhode Island Election.—The Providence Journal has complete returns from all the towns in the state. The vote for governor is as follows:—Anthony, 5043; Sackett, 2963, Harris, 466; scattering 126. Majority for the whig candidate, 1488. In the western district there is no choice of representative to Congress. The vote stands—Shearman, Whig, 1,359; Thurston, Democrat, 2017; Hall, Van Buren, 161; scattering 25.

Slaves for California.—The *National Era* says:

"We are told that several droves have been sent out from the South, and that individuals, as well as companies, from that section, are taking slaves with them. One company went through this city a few days since, with eight or ten slaves. We may state also, on good authority, that arrangements are in progress in this country for the establishment in California of a press to advocate the Pro-slavery side of the Territorial question."

The *Era* adds, that an Anti-Slavery paper will also shortly be established at San Francisco by Mr. Crane, recently of the *Richmond Southerner*.

From British Guiana we have received, by the Brig Meteor, our files of papers to the 6th of March. The bark Una arrived at St. Lucia on the 7th of February 20 days from Sierra Leone, having on board 367 captured Africans—who were to be immediately set to work, as they were in great demand. Most of them were said to be healthy and robust. Dispatches have been received stating that captured negroes are hereafter to be sent to British Guiana instead of Sierra Leone. This is welcomed as a great boon to the islands. These men have been brought to Barbadoes on suspicion of having been concerned in sundry piracies They were arrested by the Venezuelan government, and delivered over to the British authorities. Several murders and small robberies have taken place in various sections of Guiana.—*Courier*.

Anti-Rent Decisions.—The last *Albany Freeholder* contains the following: "A great question has been decided, and law, reason and justice have triumphed over fraud and injustice. The Van Rensselaers are fairly and forever beaten. Some six years ago, Stephen Van Rensselaer sued J. I. Jewet, of New Scotland, for rent. Mr. Jewet declared his intention to carry the suit up to the Court of Appeals if beaten. This alarmed Mr. Van Rensselaer, and he determined to frighten Mr. Jewet to a settlement of his rent. Accordingly he sent Big Bill Snyder with a writ of ejectment, who served it on him. Mr. Jewet soon after in friendly conversation with B. B. Snyder, asked him why they served the writ of ejectment on him? He replied that it was to frighten him to a settlement, thereby avoiding the danger of a suit. Mr. Jewet determined to go the full length of the law. Accordingly he has carried up the suit for ejectment from court to court, until it was finally argued in the Court of Appeals, and has recently been decided against Stephen Van Rensselaer. He has applied for a re-hearing but has been denied. So the question is forever decided, and has become a settled principle of law. Henceforth, writs of ejectment will be as harmless as so much white papers.

Senator Cass has called Mr. Dickens to certify to the truth of the statement made by him a few days since, in a letter to Senator Foote. The following certificate, which has appeared in the *Washington Union*, is doubtless designed to do away with whatever doubt might have been left on the minds of such as reposed but limited confidence in statements coming from either of the Senators referred to.

OFFICE OF THE SECRETARY OF THE SENATE OF THE UNITED STATES, April 5, 1849.

I certify that the Hon. Lewis Cass, Senator of the United States from Michigan, took his seat in the Senate on the 3d of March last but declined to receive either pay or mileage for the session ending on that day.

ASBURY DICKINS,
Secretary of the Senate.

Mr. Copway, the Indiana orator, acknowledges the receipt of one hundred dollars from Amos Lawrence, Esq. in aid of his plan for improving the condition of the North American Indians.

Father Mathew.—The *Boston Pilot* publishes the following extract of a private letter to a gentleman in that city:

DUBLIN, March 22, 1849.

Within the last hour I have shaken hands with Cornelius R. Mahony, on his departure for England, thence to New York, by the United States Mail steamer, from Southampton on the 26th. He goes on a mission congenial to his feelings, and yours also, and very much to mine. Father Mathew goes to America the end of April, and Mahony goes as his accredited agent, with letters of introduction to the principal men who distinguished themselves in the cause of Temperance, and will visit Boston. I gave him your address, &c

In the case of Hinchman, which has attracted so much attention in Philadelphia, the Jury have rendered a verdict convicting Edward Ritchie, Samuel Ritchie, John M. Whital, Elizabeth R. Shoemaker, George R. Elkinton, John Lippincott and John L. Kitd of conspiracy, and gave damages to the amount of $10,000.

Protection of Women in Missouri.—The following is the bill to protect the property of married women recently passed by the Legislature of Missouri.

AN ACT to amend an act to regulate Executions.

Be it enacted, &c.—SEC. 1. That in addition to the property now exempt from levy and sale under execution by the 10th, 11th, and 12th Sections of an act of which this is amendatory, the property owned by a woman before her marriage, and that which she may acquire after her marriage by descent, gift, grant, device or otherwise, and the use and profits thereof shall be exempt from all the debts and liabilities of her husband, contracted or incurred by him previous to their marriage, or previous to the time the wife came into the possession of such property.

SEC. 2. The property owned by a man before his marriage, and that which he may acquire after his marriage, by descent, gift, grant, or devise, and the use and profits thereof, shall be exempt from all debts and liabilities contracted or incurred by his wife before their marriage.

SEC. 3. The property owned by a woman before her marriage, and that which she may acquire after her marriage, by descent, gift, grant or devise, shall be exempt from levy and sale to pay any debt contracted or, security or liability incurred as security, by her husband at any time or under any circumstances whatever.

This act to be enforced from its passage.

Married.

In Worcester, Mass. April 4, WILLIAM SUMNER BARTON, Esq. to ANN ELIZABETH, daughter of Samuel Jennison, Esq.

In Pembroke, Mass. April 8, Captain JACOB HERSEY, of New York; to FRANCIS G. daughter of Judge Whitman, late of Pembroke.

In Manville, Rhode Island, 11th instant, General LESLIE COMBS of Lexington, Ky. to MISS MARY E. MAN, of Cumberland, Rhode Island.

In Philadelphia, on the 5th instant, by Friends' ceremony, GEORGE H. EARLE to ELLEN FRANCES, daughter of Isaac W. Van Lear, of West Nantmeal, Chester county, Pa.

Died.

In this city, on Saturday, the 14th instant, the very reverned DR. POWER, Vicar General of the diocese of N. Y. and pastor of St. Peter's (Catholic) Church.

At Philadelphia, on Friday, the 13th instant, JANE WEST, wife of Charles, C. Taber, of New York, and daughter of the late Joseph P Hornor, of this city.

At Saratoga Springs, April 9, Reverned FRANCIS WAYLAND, senior, aged 76.

At Albany, on Thursday the 12th instant, JOHN R. BLEECKER Esq.

At Philadelphia, on First Day afternoon, the 15th instant, ELIZABETH S. widow of William S. Abbott, and daughter of Alexander and Elizabeth P. Shaw.

At Pawtucket, Rhode Island, ABRAHAM WILKINSON, Esq. aged 83, one of the founders of that village. Mr. W. in connection with his brothers and Samuel Slater, introduced and put into operation the cotton manufacturing business of our country.

At Boston, April 8, JOHN TRECOTHICK APTHORP, Esq. 80

ABINGTON MASS.
Sunday, April 22.

This meeting will be held in the Town Hall. PARKER PILLSBURY and JAMES N. BUFFUM are expected to attend.

NOTICE.

The Friends of the Slave and strangers visiting the city during Anniversary week, can have good private accommodation, by the day or week, at 330 Pearl street; charges reasonable.

WILLIAM P. POWELL.

New York April 9th 1849.

AUTOBIOGRAPHY OF HENRY C. WRIGHT.

HUMAN LIFE: Illustrated in my individual Experience as a Child, a Youth, and a Man. By Henry Clarke Wright. 'There is properly no history; only biography'—R. W. Emerson. Price $1 00. Just published, and for sale at this office.

SERMON BY LUCRETIA MOTT.

Just received; and for sale at the Anti-Slavery office, 142 Nassau-street.

LUCRETIA MOTT'S Sermon to the Medical Students, delivered at Cherry Street Meeting, Philadelphia Price, 10 cts.

BRITISH PERIODICAL LITERATURE.

The London Quarterly Review, The Edinburgh Review, The North British Review, The Westminster Review, and Blackwood's Edinburgh Magazine.

The wide spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candour, and forbearance, not often found in works of a party character.

They embrace the views of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Radical. The "North British Review" is more of a religious character, having been originally edited by Dr. Chalmers, and now, since his death, being conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster" though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination of uniting in one work the best features of both as heretofore issued.

The above Periodicals are re-printed in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of he original, BLACKWOOD'S MAGAZINE, being an exact *facsimile* of the Edinburgh edition

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Pots, 1st sort 1848	9 6.87½ a 7.
Pearl	7·25 a —.—
BEESWAX.	
Duty: 20 per cent. ad val.	
Cuba, white per lb	—.— a —.—
American, yellow,	—. 21 a —.22
BRISTLES.	
Duty, 5 per cent ad val.	
St.Pet'sbg, 1st sort lb.	.90 a 1.00
do. 2d sort	.35 a .—
Okatka, gray&white	1.37 a 2.50
Souchoy	—a .60
American	30 a 40.
COAL.	
Duty, 30 per cent. ad val.	
Liverpool, Orrel.chal	—. a 7.50
Newcastle, coarse	—7. a 7.25
Scotch	—. a .—
Sidney and Pictou	—. a —. —
Anthracite, 2,000lbs	5.50 a .6—
DOMESTICS.	
Shirtings, brown 3-4 yd	3½ a 4½
do. do. 7-8	— a —
do. bleached	4½ a 5
do. S. I. do.	7 a 9
Sheetings, brown 4-4	6 a 9½
do. do. 5-4	10 a 12
do. bleached 4-4	7½ a 10
do. do. 5-4	12 a 15
Calicoes, blue	8 a 10
do. fancy	6 a 12
Plaids	9 a 11
Kentucky jeans,	15 a 30
Satinetts	35 a 60
Checks 4-4	7 a 10
Cotton Osna. S. No. 1	7½ a 8½
do. No. 2	— a 7½
Cotton yarn, 5 a 13	— a 14
do. 14 a 19	17 a 19
do. 20 a 23	— a 19
FLOUR & MEAL.	
Duty, 20 per cent ad val.	
Genesee per bbl.	5.50 a 5.63
Troy	—.— a —.—
Michigan	4.6½ a 4.68
Ohio, new	4.62 a 4.68
Ohio round hoop	—.— a —.—
Ohio, via, Canal	—.— a —.—
Pennsylvania	—.— a .—
Brandywine	4.63 a 4.75
Georgetown	4.63 a 4.75
Baltimore c. mills	5.50½ a .—
Richmond c. mills	6.25 a 7 25
do. country	5·50 a .—
Alexandria	4.63 a 5.75
Fredericksburg	4.50 a —.—
Petersburg	5.50 a 5.56
Rye flour	2.75 a 2.88
Cornmeal, Jersey	2.56 a .—
do. hhd.	—.— a —.—
FISH	
Duty, 20 per cent ad val.	
Dry cod, cwt.	2.50 a 2.75
Dry scale	1.25 a 1.50
Pickled cod, bbl.	3.— a 3.25
do. salmon, tce	13. a —.14
Smoked do. lb	— a —
Mackerel, 1, bbl.	9.— a 9.25
do. No. 1 small	.— a .—
do. No. 2	.— a 5.75
do do. North	.— a —.—
do. No. 3 South	3.62 a 3.87
do. do. North	3.75 a 3.87½
Shad, N 1 Ct.hf.bbl.	. — a 7.00
do. No. 2	—.— a 6.00
Bucksp't. bbl.	.— a —.—
Mass. do.	—.— a —.—
Southern	.— a .—
Herring, pickled	.— a 2.75
do. scale, per box,	— a 35
do. No. 1	— a 28
do. No. 2	— a 25
GRAIN.	
Duty, 20 per cent. ad val.	
Wheat, white bush	.— a 1.26
do Western	.— a .—
do. Southern	.— a —.—
Rye northern	.53 a .59
Corn north'n & Jer	— a .57
do south'n (weight)	61 a .62
do N O & West'n	— a —
Barley, Western,	64 a .65
Oats, northern	40 a .42
do. southern	— a .—
do. New-Jersey	29 a 31
Peas, White,	.87½ a 1.00
Black ed, bushel	1.37½ a 1.40

FLAX	
Duty: 15 per cent. ad val.	
Russia per lb.	a —
American	9 a —
FEATHERS	
Duty: 25 per cent. ad val.	
Foreign per lb.	— a —
Foreign A. A.	— a —
Live, American	34 a 37½
HAY—Per 100 lbs.	
North River in bales	50 a 56
HOPS	
Duty, 20 per cent. ad val.	
First sort 1847, lb.	4 a 4½
LEATHER. [Sole]	
Duty, 20 per cent. ad val.	
Oak per lb.	20 a 22
Oak Ohio,	28 a 22
Hemlock, light	16 a 10½
do. middle	16 a 16½
do. heavy	14 a 15
do. damaged	13 a 14
do. poor do.	9 a 11
LIME	
Thomaston per bbl	—. a .95
LUMBER	
Duty: Timber and firewood, 20 boards, timber, &c. shaped for use, 30; do rough, 20 per ct ad val. Yard selling prices	
Timber w. pine pr.c.ft.	18 a 22
do. east'n scant or beams prM. ft.	13.5 7a 18.25
do oak, cu. ft.	.21 a 28
do. Gr. Isl. W.O.	—25 a 28
do. O.sent.pr.M.ft.	25 a 30
do. Ga.yel.pine (by cargo) per cub. ft.	—22 a 25
Plank Ga. yel. pine pr M foot	—.25 a 30
Boards N.R.M.ft.cl.	—.30 a 35.—
do. 2d ql.	22.50 a 25.
do. Box	3.59 a .15
Albany, piece	12 a .18
Plank Alb. pine	28 a .28
Laths E. by car.	1.25 a .—
Shingles bh. 18 In.	1.62½ a 2.—
do. Ced.3ft. 1stql.	25.— a —.30
do. do. 2d ql.	24.— a 28.—
do. 2ft. 1st ql.	17.— a 22.—
do. do. 2dql.	16.— a 19.—
do. Cyprus 2d ql.	15.— a 16.—
Heading W.O.pr.M.	50.— a —.55
Staves W. O. pipe	60.— a 65.—
do. do. hhd.	50.— a —.55
do. do. bbl.	30.— a —.—
do. R. O. hhd.	25.— a 30.—
PROVISIONS.	
Duty: Cheese 30; all other 20 per cent. ad val.	
Beef, mess per bbl.	11.50 a 12.50
do. prime	7.50 a 8.28
Pork, mess Ohio	— — a .
do. prime new	10.62½ a 10.75
Lard	6½ a 7.
Hams, smoked	8½ a 10.½
Shoulders, smoked	7½ a —.7
Beef do.	10½ a 11.—
Butter, Orange co.	18 a .20
do. West'n dairy	13 a —.51
do. common	— a —
Cheese	6½ a —. 7
SEEDS.	
Duty: flaxseed, clover, and timothy, 20 per cent. ad val.	
Clover, per lb.	—.6½ a —.7½
Timothy, 7 ousn.	21.— a 22.—
Flax, rough	1.— a 1.—
do. clean	1.25 a —.—
TALLOW.	
Duty: tallow, grease, & soap stuff 10 per cent. ad val.	
Rendered,	7½ a 8½
WOOL.	
Duty, 30 per cent. ad val.	
Am. Sax'ny. fleece lb.	40 a 43
Am. full blood Merino	34 a 36
Am. ½ & ¾ Merino	32 a 34
Am. native & ¼ do.	30 a 31
Superfine, pulled, ctry.	33 a 35
do. do city	28 a 30
No. 1, pulled, country,	28 a 29
do. city	26 a 27
South Am. washed	11 a 12
do. do. & picked	18 a 20
do. unwashed	5 a 7
Africa	5 a 7
Smyrna,	10 a 11
Mexican,	10 a 11

Miscellany.

From Chambers's Edinburgh Journal.

A GLANCE AT THE HISTORY OF Pope Pius IX.

Among the continental rulers whose wavering fortunes have fixed the eyes of all Europe during the last few eventful months, none have awakened such universal admiration, or so deep a sympathy, as Pope Pius IX. Even those who disavow his creed, revere the honesty of his faith; and although some may deny him the appellation of a *great* man, none will question his being a *good* one. At the present moment, when he is a fugitive from Rome, and his horizen clouded with cares and perplexities, it is curious to look back upon the brief period of his popularity, and to remember the day upon which he was installed as sovereign pontiff, amid the cheers of a countless and enthusiastic multitude. It is more than probable that the imposing forms then observed, and which have been handed down to modern Europe, a last relic of the middle ages, may, in this day of reform, be swept away with the besom of destruction, and that henceforth they shall only live in the pages of history, or in the memory of man.

Let us say a word first about the obsequies of Gregory XVI. No sooner had the cardinal chamberlain verified the death of the Pope by striking his head gently three times with a hammer, than the event was announced to the inhabitants of Rome by the great bell of the capital, and to all Catholic courts of Christendom by their respective ambassadors. A few days afterwards the embalmed body, clothed in pontifical garments, was borne from the Quirinal to the Vatican on a splendid litter, carried by white mules, which were caparisoned in black, and escorted by torch-bearers, dragoons, Swiss guards, trumpeters and artillerymen, accompanied by seven pieces of cannon.

To describe the imposing effect of this military and religious convoy, would be as difficult as to reckon the multitude which thronged around the lifeless body, which, clad in white, was borne aloft far above the heads of the crowd beneath. The coach of state was prepared in the Sistine Chapel, where it rose up as high as the frescos of Michael Angelo. Picture to yourself a colossal monument of velvet and silk, gold and silver, illuminated by a blaze of light. Gregory XVI. reposed on its summit, bearing the tiara on his head and the crosier in his hand. One might almost have thought that he still breathed. After three days and nights of unceasing chants and psalmody, came another convoy and another procession, as imposing as the first. This time the body was borne into the great Basilica of St. Peter's, and an alcove was prepared for its reception, not less splendidly mournful than the couch of State. Here the holy father was laid, in an inclined position, so that all could behold him from the tiara to the shoe-strings; and the multitude were admitted to kiss his feet, which, for this purpose, were suffered to project beyond the iron grate. This exposition and kissing of the feet lasted for three days, during which the church was constantly full. On the fourth day (the seventh of the obsequies) the body was deposited in the middle of the church, under the mausoleum where his predecessor had hitherto lain, the latter being now conveyed to those vaults whither Gregory in *his* turn will one day be borne.

The funeral oration, the last act of this melancholy drama, was pronounced in Latin, after which the *guardia nobile* laid aside their mourning: the mace-bearers bore away their maces; the cardinals attended the "mass of the Holy Ghost," and went into conclave to elect a new Pope.

The word *conclave* defines admirably the state of seclusion and secrecy in which the sacred college is kept during this important period. The cardinals shut themselves up in the Quirinal with their aids and their physicians. Once there, they cannot quit the palace without a Pope. Each day may be seen their respective equipages bearing along their dinner; sometimes a poached egg, escorted by four horses and as many *piqueures!*

These repasts were conveyed through a trap-door, the only mode of communication permitted with the outer world. All the doors and windows are hermetrically sealed; each voter inhabits a separate cell, and they only meet in the central chapel for the election of a Pope. There are three modes of election—that by acclamation, by compromise, and by scrutiny. The latter is the most usual, and its form is as follows:—The dean of the sacred college votes first. He takes out of a silver basin a balloting ticket, prepared beforehand for the purpose, and fills it up in presence of the cardinals, so that all may see his act, and yet none can read what he has written upon the parchment. Each candidate goes through the same formality. The voter next holds up his ticket between his thumb and forefinger, and turning towards the altar, utters aloud the following oath:—"I take God, who is my judge, to witness that I elect him whom I deem most worthy of being Pope!"

Upon the altar is placed a large silver chalice, in which the voters place their tickets; and afterwards the names are read aloud by one of the *scrutatori*, each of the cardinals holding a printed list, on which he notes down the names as they are uttered. If, in this first operation, one of the cardinals has obtained a sufficient number of votes, he is immediately declared Pope; but for this purpose two-thirds of the votes are required. Roman affairs usually progress but slowly, and conclaves have been known to last for five months. The affairs of Italy being at this moment rather in a perplexed state, it was suspected that the election would prove a dilatory one; and I went the first evening, out of mere curiosity, to look at the *fumata* upon the Piazza del Quirinal. I must tell you what is meant by this word *fumata*. At the end of each day's scrutiny, if no one has been so fortunate as to obtain two-thirds of the votes, the balloting-tickets are burned in a stove placed behind the altar, from whence the smoke issues by a pipe which is visible on the Piazza. If, on the contrary, any one has obtained the majority, the tickets are preserved with care, and there being no smoke without fire, the chimney of course gives no sign of combustion. You may conceive with what impatience the expected signal is looked for by the crowd who assemble each evening in the Piazza. Thousands of eyes are fixed upon the roof of the palace until the solemn moment of the scrutiny. If a faint column of smoke is then seen to rise, the Romans wish one another a *Felice notte*, and go to bed; they have no Pope, and the successful scrutiny is yet to come.

On the first day of the conclave a multitude were assembled to gape at the fumata; and we saw it at the expected time rise up slowly over the roof of the palace. The next evening there were comparatively but few whom curiosity led to the spot; for "there would be so many opportunities," every one said, "of seeing it again." Judge, then, of our surprise, when the solemn hour arrived without bringing with it a single curl of smoke.

"Surely," said the lookers on, "there must be some unforseen delay;" and every eye was fixed upon the palace in impatient expectation. Minutes sped on, and were growing into hours; still no fumata. And yet, how was it possible to conceive that a Pope should be elected in eight-and-forty hours? Suddenly are heard loud knocks of a hammer behind the partition which closed in the *loggice* (so is the balcony of the Quirinal called.) The partition falls piece by piece, and the master of the ceremonies appears in the balcony, clad in his state costume, and bearing a cross in his hand. He announces, in a sonorous voice, to the Roman population, who by this time had come thronging to the Piazza, the nomination of the new Pope, in these words: "I bring you joyous tidings: we have for our Pope the most eminent and the most reverend Cardinal Mostai Farretti, Archbishop of Imola, who has chosen the venerated name of Pius IX." Immediately the air was rent with acclamations, and there seemed such unbounded enthusiasm amongst the people, that I began to inquire among my neighbours whether the new Pope had any special claim to popularity; and I learned that, about thirty years before, he had been one of the handsomest and most fascinating gentleman in Italy; that he was on the eve of marriage with a lovely and noble lady, to whom he was tenderly attached, when death suddenly deprived him of his treasure.

Her loss occasioned him such deep sorrow, that he renounced the hopes and pleasures of the world, and became a priest. He had, until then, borne the epaulettes of the Austrian service, and was distinguished among his companions by his proud and gallant bearing. Now his martial order was exchanged for a martyr's zeal, and he went as a missionary to preach the Gospel amongst the tribes of South America. In vain did he expose himself to the toils and perils incident to this life of self-devotion; he survived them all; and after an absence of some years, returned to Italy, whither he had been recalled by his superiors. Here his worth and merit soon became known. He was shortly afterwards apppointed Bishop of Imola, then archbishop, next cardinal, and now, after a single scrutiny, he had been elected Pope at the age of fifty-four years—a circumstance almost unprecedented in the annals of the sacred college.

The popularity of the new pontiff was still more apparent on the day of his coronation. On that morning his name was repeated with the wildest enthusiasm by the vast masses of people who thronged the streets to witness the solemnities of the day. Pius IX. escorted by the conclave in scarlet robes, was borne upon the *gédia* from the Quirinal to St. Peter's, and from St. Peter's to the Vatican. There he assumed the episcopal habit, the cope, and the silver mitre; and by the sound of the cannons of the castle of St. Angelo, in the midst of all the clergy, the army, and the Roman people, he made his solemn entrance into the Basilica, hung with rich damask, fringed with gold; gave his feet to the cardinals, archpriests, priests, and monks to kiss; crossed the immense nave amid the clang of trumpets, which resounded from the galleries on either side; looked at the thrice-burned tow, which announces to him the vanity of all earthly glory (sic transit gloria mundi;) and then placing himself once more on the gédia, over which was born the papal canopy, he went to receive the tiara* in the grand balcony of St. Peter's, in the presence of an innumerable population, which crowded the pavement beneath.

Often as this ceremony has been described, it is perhaps impossible to realize a solemnity which has no parallel on earth. Picture to yourself the moment of the benediction, "*Urbi et Orbe*" (for Rome and for the universe,) this living mass of human beings stretching out as far as the eye could reach; these thousands of priests and monks clad in all the rich and varied costumes of the middle ages; this sacred college, and this court, wearing scarlet robes; this mingled pealing of bells and salvoes of artillery; and in the midst of all this joy and splendour, the pontiff, covered with jewels, his tiara on his head, his sceptre in his hand, standing alone far above the kneeling multitude, and stretching out his arms towards the four cardinal points, blessing the family of Christ in all parts of the world.

The enthusiasm of the Romans did not end with these splendid and solemn ceremonies. All men spoke of Pius IX. as being the dispenser of no empty blessing: but that he came to bear liberty to the nations, redress to the wronged, and consolation to the afflicted. Such, truly, was his ambition; and despite of present events, we may not say that his desire has been altogether unfulfiled. During the two years and a-half which have elapsed since that gorgeous pageant, how many deeds of goodness and mercy have crowned his daily life! The liberation of the unhappy Jews from their prison-like abode in the Ghetto, is in itself a noble monument of his enlightened spirit. During that period, wherever misery appeared amongst the Romans, there also was Pius IX. to be found, lending his best endeavours to relieve or to allay it.

On one occasion, when a certain district near Rome was deluged by the overflowing of the Tiber, so that the wretched inhabitants were flooded in their dwellings, and they themselves exposed to the complicated miseries of want, and of exposure to the inclemency of the weather, tidings of their misfortunes reached the pontiff's ear. Not content with sending some aid to the sufferers, he resolved to inspect their condition himself, and mounting his horse rode off briskly to the scene of distress, followed by the cardinals, who, accustomed only to lounge luxuriously in their coaches, inwardly cursed the active benevolence of their new Pope, which would not suffer him to indulge in lazy benevolence. Pius IX. on his accession to the papal chair, found himself placed in circumstances so intricate and perplexing, that it would have required the highest genius to direct them to a happy issue. By nature benevolent and firm, with a strong sense of justice, possessing an intelligent and cultivated mind, he longed to give freedom to his people, and to ameliorate their condition morally, as well as physically. At the same time, his attachment to the church was ardent and sincere; and whilst he was full of indulgence towards his people, he was inflexible in his reform of ecclesiastical abuses, and was the practical opponent of all priestly tyranny. Many anecdotes corroborative of this assertion have been afloat in the world. We will relate but one, which has reached us from an authentic source. A rich Italian noble, desiring in his old age to atone for the sins of his youth, was advised by his confessor to bestow the bulk of his property on the church. He had two nephews, who expected to inherit his fortune, but, swayed by priestly counsel, he assigned to each of them only a small annuity, and made a will, disposing of his vast wealth in favour of the priest who should chance to say the first mass for his soul on the day of his funeral. This will was safely deposited with the proto-notary of the Holy See. The nobleman soon afterwards died, and the proto-notary, on opening his will, immediately communicated its contents to the sovereign pontiff. It was late at night when this news reached him; but the following morning he rose before the dawn, hastened to the chapel where the funeral rights were to be performed, ordered the doors to be opened, and offered immediately the sacrifice of the mass. Having thus constituted himself the universal legatee, the holy father at once sent for the nephews of the deceased, and yielded into their hands the whole of their uncle's fortune.

With such dispositions, it may readily be conceived that Pius IX. was as bitterly hated by one body of his subjects as he was beloved by another.—Among his fiercest opponents were the cardinals and the Jesuits; and their enmity was so generally known, that the populace, who used to follow him in crowds as he walked along through the streets of Rome, would cry aloud, "*Santo Padre, guardasi dal bouone.*" They feared that he might be poisoned, as more than one of his predecessors had been at the festal board. The Pope was eminently a favourite amongst the female portion of his subjects, who, heretofore, had been excluded from the Quirinal, as it they were accursed beings; but Pius IX. felt that the whole human race equally claimed his care, and no petitioners were ever sent away unheeded from his gates, whatever might be their rank or sex. A clamour was raised on this subject by narrow minded and evil thinking men; but the holy father pursued his course of kindliness and courtesy, without being over-anxious concerning the opinion of his detractors. Among those of the fair sex who requested leave to pay him that homage, was Fanny Elsler, the celebrated *danseuse*, who, on her arrival at Rome, humbly solicited the honour of kissing his holiness's feet. Her profession would doubtless have insured a refusal from any other Pope; but the good man graciously assented to her wishes; and she who had heretofore gloried only in the homage which everywhere awaited her, now bent her knee before the pontiff as a humble and obedient subject. By way of showing her respect, she had dressed herself magnificently, and put on all her diamonds; and however questionable the taste which dictated this display, it did not seem displeasing to the Pope, who accepted it as a mark of homage to the dignity of his office.

A few days before, he had received the Queen of Holland, whose toilet was far more simple than that of the fair *danseuse*. This was perhaps not the less gratifying to him, as royalty thereby signified its humility in the presence of one who claimed supremacy over the sovereigns of the earth.

The first act of Pius IX. was to grant an amnesty to those who had been banished from their country on account of political affairs. At first the emigrants viewed with suspicion this act of clemency; but after a while, even these exiled patriots learned to confide in his honesty of purpose, and they flocked around him to the number of seven or eight hundred. He received them cordially, and encouraged the expression of their liberal opinions. But he was too clear-sighted not to perceive that their desires and expectations exceeded his power—nay, perhaps his intention of reform.

The letter of a distinguished Italian refugee, dated from Rome in January, 1847, just after an interview with the Pope, of whose benignity and good intentions he speaks with enthusiasm, thus describes his first impressions of Pius IX.:—"I think the Pope is a rare and evangelical man. I found as much facility in expressing my opinions to him as if he had been only my equal. We spoke long on the political condition of the country, on its industrial resources, and on the liberty of the press. After much thoughtfulness of aspect and manner, he approached me with an air of confidence. 'Son,' said he, 'I cannot *totally* change the form of government!'" Here was the seed of future dissensions. Pius IX. was sincere in his desire to reform civil as well as ecclesiastic abuses, but he was not prepared to grant the institutions which were desired by his people. His first prepossessions were all in favour of freedom and progress. He granted liberty of the press, and became quickly alarmed at its license; he appointed a civic guard, and was surprised to find that its ardour could not be confined within the limits he had assigned to it; he named a council, consisting chiefly of laymen, who were to assist him in the administration of civil affairs, and listened with dismay to the cries for a representative assembly, who should have the right of governing the country as well as of advising its chief.

Whether the Pope was unequal to the task now assigned to him, of guiding the vessel of St. Peter amid the storms of a revolutionary period, or whether the task he had undertaken was one too difficult for the ablest mortal to accomplish, we do not pretend to decide. Suffice it to say, that early in the past year symptoms of reaction began to appear. The Romans became more exacting, and their sovereign less willing to concede the privileges they desired. The appointment of Rossi, an Italian by birth, but a foreigner by prejudice as well as habit, to the post of prime minister, exasperated the people, and diminished the Pope's popularity. Early in November matters came to a crisis. The Eternal City becoming the focus of popular excitement and disturbance, Rossi called to his aid a body of carbineers, whose entrance into Rome, with the professed purpose of guarding the avenues to the Chamber of Deputies, and thus influencing their councils, roused the people into frenzy.

The minister was so unwise as to use insulting language with reference to the democratic party and in a moment of unbridled fury, a dagger was plunged into his neck at the very door of the Palace of Legislature. This deed of violence took place on the 13th November. On that evening a vast multitude paraded the streets of Rome, proceeded by the Italian flag, and singing in chorus, "Blessed be the hand that felled the tyrant!" Next morning an assemblage of thirty thousand people, consisting of soldiers as well as citizens, marched to the Chamber of Deputies, to require that the latter might demand of the Pope a democratic ministry, as well as certain concessions, the chief of which were, the recognition af Italian nationality, and the convocation of a Constituent Assembly. The deputies having joined the cortége, they proceeded to the palace of the Pope, who, in reply to their demands, said he would grant nothing to violence. This inflamed the populace, who threatened to set fire to one of the gates of the Quirinal if the Pope continued obstinate, and vowed that they would, after taking the palace by assault, shoot every one of its inmates, the Pope only excepted. A small body of Swiss continued faithful to their duty, and kept up for some time a brisk firing from the windows; but what were they against six thousand civic guards and troops of the line, who were ranged in order of battle before the palace, with the cannon levelled against the principal entrance?

Pius IX. finding himself thus abandoned and helpless, resolved to prevent an effusion of blood by yielding to the demands of the multitude: he consented to receive Mamiama and his colleagues as ministers, and referred their other demands to the Council of Deputies. He capitulated in the name of the Swiss, on condition that their lives should be spared, and they were instantly sent out of the city, their posts being occupied by the civic guards.

Thus was the Pope now in the hands of his enemies, a prisoner within his own palace, deserted by all save the diplomatic corps, who gathered around him in his extremity, to offer him the security to be derived from their presence. It is said that on first realizing his fallen state, he burst into tears; and this has been imputed to him as pusillanimity; but it ought to be remembered that the feelings of Pius IX. were not those of an ordinary ruler under similar circumstances. A military despot, or a merely civil ruler, might have deemed it mercy, by the sacrifice of some human lives, to stem the torrent of revolution in its earlier stages, but *he* felt himself the guardian of their spiritual safety; and those tears which he is supposed to have shed, may have sprung from far deeper sources than those of cowardice or disappointed ambition. That he was not deficient in moral courage, is proved by the fact that, even at the time of his imprisonment, he resolutely refused to allow his name to be attached to any of the deeds of the government, and declined even to receive, according to custom, the daily reports of the officer of the guard.

During eight days he continued a captive in the Quirinal, that palace in whose balcony his advent to power had so recently been announced, amid the plaudits of a people intoxicated with joy at so auspicious an event. On the 24th of November he contrived to escape from the palace, in the suite of the Count de Spaur, the minister of Bavaria, whose livery he assumed for that purpose, and afterwards accompanied him to Gaëta, in the disguise of his chaplain. It is said that at one moment he was in peril of being recognized in an unfriendly village but for the presence of mind displayed by the Bavarian minister's lady, (an Englishwoman) who, pretending to be incommoded by the heat, desired the blinds of the carriage to be quickly drawn down.

It was sometime before the escape transpired.—When it did, the news fell like a thunderbolt upon the Romans. A note was left by his holiness for the minister Galetti, intreating him not only to spare the palace, but to protect the several persons in it, who were totally ignorant of his resolution to escape, and urging him to promote the quiet and safety of the city.

The town of Gaëta being situated on the very borders of the Roman States, it is evident that Pius IX. has not abandoned his hope of restoration; for many other more inviting residences have been offered to him; but he has expressed his desire of remaining where he is. There he is surrounded by the homages of the Neapolitans, whose royal family vie with their subjects in doing him honour. The foreign ambassadors and the cardinals have also gathered round him; and a deputation from Rome had requested an audience to supplicate his return; but the embassy was not suffered to cross the confines of the Neapolitan dominions; whether by desire of the Pope, or by command of the King of Naples, it is not very easy to ascertain.

The year on which we are now entering will doubtless unfold a new page in the eventful history of Pius IX. What may be the future complexion of his destiny we shall not presume to surmise. Some aver that he is on the eve of allying himself with that despotism which has hitherto been so alien to his feelings and principles; others foretel that he will reënter the eternal city, shorn of his temporal power, and merely in the capacity of ecclesiastical ruler of a Roman republic. Gladly do we leave the issue of present events to that Providence which guides and overrules the circumstances of national as well as domestic life; and we shall now close this brief sketch of Pope Pius IX. by earnestly desiring that he may prove both wise and firm at the present important crisis of his history.

*The tiara, or tripple crown used on this occasion, is that with which Napoleon presented Pius VII. Its foundation is of white velvet; the three crowns are composed of sapphires, emeralds, rubies and pearls. On its summit is one large emerald, surmounted by a cross of diamonds. The value of the tiara is estimated at £18,000.

CHARLEMAGNE.

Charlemagne was one of those men to whom a great historian should be exclusively devoted. He belonged to that class of beings whom God has predestinated for special purposes, and sent upon the earth at their appointed time. During the life of such men, marvellous things are accomplished; and they are ordinarily ascribed to mere human agency; for the visible cause is before us, and we attribute the events solely to its instrumentality. But after the man has passed away, and we calmly compare the ends he seemed to have attained, with the results actually effected, we find that he was but an instrument in the hand of his Maker, instead of a creature obeying the impulses of his own will; and we are forced to see and to confess that the genius was blind in proportion as it was mighty; and, the more it accomplished, the less was it self-directed.

Those historians who have presented Charlemagne as a *French* monarch, have laboured under a great misapprehension of facts. Charlemagne was a man of the North—a barbarian, who never learned to write even his name: who sealed his treaties with the hilt of his sword, and enforced their observance with its point. Germany, the native land of his ancestry, was emphatically his own favourite domain. His two capitals were Aix-la-Chapelle and Thionville. The language he habitually spoke was the Teutonic; his dress that of his forefathers. And when he found that, in his dominions, the Roman language was supplanting his vernacular tongue, and the national dress superceding that to which he had been accustomed, he gave orders to collect all the songs of his fatherland, that they at least might be preserved for his posterity; and he obstinately refused to array himself in any costume but that of his progenitors.

Charlemagne was sent upon the earth to found and to build, in the ninth century, a colossal empire in Europe: which empire was to crush the remnant of those savage nations who, by reiterated incursions, had overthrown all growing civilization, and hindered the Gospel from bearing fruit. Hence, the long reign of this Emperor was devoted to one object,—the repelling of barbarism by a barbarian. He drove the Goths beyond the Pyrenees; pursued the Huns and Avars into Panonia; and destroyed the kingdom of Didier in Italy: and at length, fatigued with the toils of a thirty years' war with the Saxons, he determined to bring to an end their revolt, treason, and idolatry. For this purpose, he marched from city to city, placed his sword upright in the earth in the centre of each town, and, causing the people to assemble around it, he commanded his soldiers—upon the true Procrustian principle—to cut off every head that rose above the level of his blade.

One nation, alone, escaped him—the Normans: who, at a later period, by combining with the other nations already established in the bosom of Gaul, became the true and direct ancestors of the French people. At present they owed their safety to the fleetness of their movements. Whenever they placed themselves on the soil of the empire, Charlemagne was there in force to repel them: and no sooner did he appear, than they eluded his grasp, and took refuge in the ships that lay waiting to receive them. The monk of St. Gall thus narrates one of their apparitions upon the coast:

Charlemagne, who was always on the march, arrived by chance and unexpectedly in a certain maritime city of Narbonnensian Gaul; and while there, a fleet of Norman pirates came to anchor in the harbour. When these strange vessels were discovered, a question arose as to the country whence they came. Some believed them to be Jews; others Africans; and others, again, Britons. The Emperor, however, recognized them at once by their long hulls, slender mast, and sails like the wings of a bird of prey; and, turning toward one of his followers, he said. "Those vessels are not filled with merchandise, but with enemies." At these words, the Franks sprang forward with great enthusiasm determined, to punish the audacious intruders, but their attempt was in vain; for the Normans having learned that the great Emperor (whom they were accustomed to call Karle-Marteau) was there in person weighed their anchors and set sail with incredible rapidity, lest their whole flotilla should be captured and burned—and thus they escaped not only the swords, but the fierce looks of the Franks.

The pious Carlemagne, in the meantime, filled with a great disquietude, arose from the table; and placing himself at the window that looked toward the East, remained there a long time with his arms folded, and tears running down his cheeks. Then as no one dared inquire the cause of this deep grief, he was pleased to say, "My faithful friends, know ye why I weep so bitterly? It is not, certes, that I fear yon men will annoy me by their pitiful piracies; but I am cut to the heart, that they dare approach this shore while I live—because I forsee how they will persecute my children and their people after I am gone."

We will give another extract to show how Charlemagne appeared to the generation that succeeded him; it is brilliant history:

One of the lords of the kingdom, named Ogger, had incurred the displeasure of the terrible Charlemagne; and, to escape his resentment, had taken refuge with Desiderius, King of the Lombards.—When it was known in Lombardy, that the dreaded King of the Franks was approaching, Desiderius and Ogger ascended to the summit of a high tower, that commanded a view of the country on all sides. At first, they saw machines of war like those that must have served the legions of Darius and Julius.

"Is not Charlemagne with his army?" demanded the King.

"No," replied Ogger.

An immense troop of common soldiers came next, and the King again demanded, "Surely Charlemagne is triumphantly advancing in the midst of this host?"

"No, not yet," was Ogger's answer.

"What shall we do," said the King in alarm, "if he comes with a still greater force than we see?"

"When he comes," answered Ogger "you will see him as he is; but what will become of us, I know not."

While he spoke these words, the Emperor's guard, that never knew repose, began to appear in the distance. The terified King exclaimed:

"This is Charlemagne himself!"

"Not yet," rejoined Ogger.

Next to these battalions came the bishops, the abbes, the priests of the royal chapel and the Counts of the empire. Desiderius, believing that he saw Death incarnate marshalling this troop, cried out with bitter tears, "Let us descend and hide ourselves in the bowels of the earth, far away from the frown and the fury of so terrible a foe."

But Ogger, though also trembling—for he too well knew the Emperor's power—prevented his retreat, being sure that Carlemagne was not with this troop.

"Nay," said he; "but when you shall see the grain shaking in the fields, and bending as before the breath of the tempest; when you behold the affrighted Po and Tesin overflow the walls of your city with waves that are blackened by iron—then you may believe that Charlemagne approaches."

He had scarcely finished, when something like a dark cloud, lifted by the wind, was seen on the western horizon, and the sky, until then clear, became suddenly obscured. From the middle of this cloud the glancing of arms flashed forth upon the eyes of the awe-struck spectators, and Charlemagne himself appeared. Charlemagne, that man of iron; his head covered with a casque of iron, his hands encased in gauntlets of iron, his broad chest and huge shoulders protected by a cuirass of iron, his left hand brandishing his lance of iron, and his right wielding his invincible sword. The inside of his thighs—where other horsemen wore not even leather, that they might with more facility mount their steeds—was covered with scales of iron. As for buskins, the whole army wore them of iron.—His buckler was of iron. His very horse was of the colour and strength of iron. All who preceded him, all who moved, by his side, all who followed him—and indeed, the army, as far as the means of each individual man would allow, was equipped in a similar mannner. Iron covered the fields; iron covered the roads; the rays of the sun flashed upon innumerable points of iron, and this mighty panoply of iron was borne by a race whose hearts were as hard as iron. The glancing of this iron now spread terror through streets of the city, and every one in his flight reiterated the exclamation. "Oh, the iron! the iron!"

Charlemagne, like all men of great genius, was simple in his family, magnificent toward the people, and ostentatious with strangers. From the chronicles of the monk of St. Gall, we can most accurately estimate his character in detail. His military expeditions are faithfully recorded by his friend and secretary, Eginhard; whose pages supply abundant material to any writer of the present day, desirous to a present faithful picture of his conquests. His campaigns were fifty-three in number.

Our limits will not allow us to follow him either in his civil or military life. We can merely take a view of the state of his kingdom (to which he restored the name of the Empire of the West) at the time of his death. It was a colossal empire, for its shadow reaches even to us, and its name, if not its power, still lives in modern Europe.

We behold, then, this empire, aggrandized by conquest, powerful and respected, extending itself to the Baltic in Germany, to the Volturno in Italy, to the Ebro in Spain, and to the Ocean in Gaul.—Nine great nations were enclosed within its vast boundaries, subjected to the same laws, and professing the same religion; and this apparent concord, accomplished by the labours of a single reign, is but a stronger proof of the genius of the mind that conceived the plan, and the vigour of the arm that completed the edifice.

Charlemagne died on the twenty-eight of January, 814, at three o'clock in the day, in the seventy-second year of his age, and the forty-seventh of his reign. As he left no directions concerning his burial, it was a matter of debate where his remains should be deposited. At length, the magnificent chapel which he had built at Aix, and placed under the invocation of the Virgin, was chosen for his last and perpetual palace. He was lowered into one of its vaults, drest in the hair-cloth vest, which he always wore, surmounted with his imperial robes.—His famous sword, Joyeuse, was belted around him; with which blade, say the chronicles of St. Denis, he once cleft an armed knight in twain. He was placed on a marble throne, his crown on his head, the Bible on his knees, and the sceptre and buckler of gold—blessed by Pope Leo—under his feet. A precious chain hung around his neck, to which was suspended an emerald, that enclosed a piece of the true Cross.* A royal mantle was thrown over his shoulders, and the pilgrim's scrip, which he was accustomed to carry on his journeys to Rome, was attached to his girdle. The sepulchre, paved with pieces of gold, was perfumed; the bronze door was closed and masoned over; and a triumphal arch was erected on the spot, bearing this inscription:

"Under this stone lies the body of Charlemagne, the great and orthodox Emperor, who nobly aggrandized the kingdom of the Franks, reigned happily forty-seven years, and died a septuagenarian on the fifth of the Calends of February, in the eight hundred and fourteenth year of the incarnation of our Lord, at the seventh Indiction."—*Alexandre Dumas.*

* This chain and emerald were in the possession of Hortense, Duchess of St. Leu. They were given to her by Napoleon, who received them as a tribute, from the inhabitants of Aix-la-Chapelle.

EXPERIENCES OF LITERATURE AND LITERARY MEN.

BY AN EX-EDITOR.

I have been told that Jekyl, being employed against an apothecary once, who kept a country house, said in the course of his speech: "Methinks I see this modern Æsculapius, retired to his Sabine Farm, cultivating his plants with his spatula, watering them with his syringe, and reclining under the shade of his Peruvian bark!" He wrote the life of Ignatius Sancho prefixed to the letters of that African, who had corresponded with Garrick and Sterne. Jekyl's features were small, and his countenance palid; his eyes indicated great acuteness.

The first novel which I could ever call my own was Moore's "Zeluco," in the contents of which I remember, I did not feel half so much interested as in its mere possession. Moore was a cold, heavy writer; but his knowledge of the world made him the vehicle of much information. He was, I believe, the tutor of the present Duke of Hamilton, who has seen not a little of this world's good and evil doings. Moore, however, knew how to observe men and things. The first time I ever was in Bath Sir John Moore, his son, afterwards killed at Corunna, commanded there. The last time I ever saw Sir John's fine tall figure was in great Pulteney-street, nearly up to Sidney-gardens. He was on horseback. Thirty years passed away, I had been in Bath during the interval, but I never recollected having seen him there. In 1835, after two months residence in that city, I had passed to my lodgings at least twice every day by that same spot. I remembered nothing of the circumstance. One morning, going that way, nearly for the last time before I left the city, Sir John Moore came at once into my sensorium without any connecting association. "Ah, here in in 1806 I saw Sir John Moore!" I did see him again, as I see him now in recollection. Where had that image, that shade of memory slumbered for thirty years? How did it awaken thus spontaneously? Here is one of the mysteries of our mental constitution. When his brother published Sir John Moore's life, a living writer, who was a great admirer of the general, wrote the following epigram, which an individual of no mean celebrity, who had been the friend of both, prevented being published.

"Let James Carrick Moore be James Carrick Cain,
Though no love for his brother Adam's offspring pretended,
More guilty art thou who has't slain thine again.
While affecting regard for the life thou hast ended.
Thy book fatricidal speaks loudly to others:
'Defend us from Death at the hands of our brothers!'"

On this subject I may mention that I was witness to one of the most painful sights possible to humanity. It was the second time I had observed some of the miserable effects of war apart from its active scenes. Few are aware what a calamity war is under its most humane aspects. I fell in with the fleet and transports, having on board Sir John Moore's army after the battle of Corunna, which had been fought a few days before. I got on shore before they landed, and witnessed nearly half of the army,—wounded, sick, and well,—put their feet on land. It was in December, 1809 Those who have seen a body of soldiers on a field day in England can have no conception of such a sight as this was. Officers were scarcely distinguishable from men. Some were clad in privates' great coats, others had scarce a whole garment on their backs, some an epaulet, others none. The sufferings of the wounded were not more painful to witness than those of the very numerous sick. They were skeletons, unable to move without assistance, owing to starvation, fatigue, and fever. A shred of a tall grenadier led between two bluff tars to the hospital, moving at the pace of an infant, death in his features, the cheek bones sticking out sharply from his face, the clear eye; the whispering hollow voice. "Wounded, my good man? you are in pain?" "No, no, only weak, weak." The horrible fever that attenuates life by inches was on him. Hundreds were taken in this way to the barracks and hospitals until the buildings were crammed, and thence to the grave. All who had spare beds gave them up to officers, many of whom were not in a much better state than the men. The best looked as if they had been clad out of a second-hand shop. I allude more particularly to the infantry, the cavalry had been previously embarked. There was great confusion at the embarkation, though all were safely got off. A naval lieutenant whom I knew commanded in the boats upon this service, going backwards and forwards from the ships to the shore. He told me that he had scarcely two men of the same regiment in his boat at one time. The embarkation of the wounded was very painful. Men at their last gasp imploring not to be left behind, while every movement in conveying them caused intense suffering. The masters of several of the transports got frightened in consequence of the French firing a few shots at them from some field pieces and ran aground, or there would not have been the slightest loss. One of the line of battle ships turning her broadside towards the French and giving them a few of her heavy shots, sent them off at full trot. I saw two or three rifles of the 95th without owners, of which my friend took care; the men were probably in some other vessel. "Come, my men, get in, we shall quickly be back for more of you," was lost upon them. It was needful to shove off perforce when full. Vigorously did Jack work to save the "lobster backs," as he called them in those days, and most kindly did he divide his allowance of food with them. I had a room at an inn. The inkeeper came to me and asked part of it for an officer, at once ushering him in. That officer was the present Sir Edward Kerrison, K.B. who, I recollect, had a broken arm. Death, in spite of every attention, laid numbers low, for disease in war commits ravages as great as the sword.

This reminds me not to pass unforgotten a short-lived acquaintance which I made with a gallant man, Governor McCarthy, because of his most melancholy end, now a matter of history. He had not been in England for twenty years, had been Governor of Honduras, and had come home for a short time on his way to Sierra Leone, where he had also been just appointed Governor. He had been the survivor of thousands of British soldiers who had died of fever in the West Indies, and was by this time perfectly acclimated. He was a strong, bulky man, above six feet high. I expressed my fears he might find the African fever more formidable than that of the West Indies. He said he was seasoned; he had passed his better years in the midst of pestilence; "and you too, Major Kavanagh" he said, addressing the officer who had just introduced him to me, "you saw enough of fever horrors at St. Domingo and Port Royal, when we lost 500 men out of a corps embarked in two frigates, in one fortnight." "Yes," replied the major, "I lived through it all. I kept drunk, or at least was never perfectly sober, or I should have died of the sight; this kept off the fever." "Aye," said McCarthy, "I have never been home till now, and you have had time to become a strong and sober man again." Unfortunately, poor McCarthy, to whom the dreadful African fever that destroyed so many governors of Sierra Leone in succession did no harm, led an attack, principally of black troops, against the King of Ashantee. His black troops fled, and the governor was killed.—They cut his head off, and carried it away as a trophy.

Among the novelists prior to the avatar of Scott, whom I have not already recalled to recollection, was Bage, the author of "Hermsprong, or Man as he is not." He had written "Man as he is," and several other ingenious works, but I forget their titles. He died, I believe, about the time that the *Edinburgh Review* started, and though at the age generally given as the uttermost allotment of human life, he wrote his best works last. Some of his novels were republished by Scott in "Ballantyne's Library." He was far superior to the common run of novelists, who seek only to amuse, it matters not how. He endeavoured to inculcate certain religious and political opinions with no small ability. Two of his works were the "Fair Syrian" and "Barham Downs." His writing possesses great originality of manner, but I remember only "Hermsprong," and that afforded me great pleasure.

* * * * * *

I was in company with Coleridge but once or twice. My opinion was, and is, that his abilities were superior to any other individual of the Lake school, but that he idly gave up all, for the most evanescent of qualifications that "foolishness of talking" for which he grew famous, to gratify his self-love. The "Genevieve" of Coleridge is worth, to my seeming, all that Southey ever wrote of poetry, throwing Lamb into the scale. I remember Coleridge laid down a law for reviewers. He insisted that they should never know more of an author than the work before them told. He was answered—then, if Bill Soames picked pockets, and published a treatise on honesty and the deadly sin of prigging handkerchiefs, the book was to be reviewed as the work of an honest man. It was an excellent mode to cover the principles of turncoats, and suffer lapses in honesty of profession to go scot-free. Coleridge insisted upon his argument being the sound side of the question. I could recite "Genevieve" as soon as it appeared, and it never lost its hold upon my mind. His "Ode to the Departed Year" also is among my early remembrances. There appeared in this author's or talker's mind to be a little of everything amplified. Start what subject you might, Coleridge came out upon it well. He elaborated, illustrated, or speculated.—*Jerrold's News.*

THE HASHISH.

A writer in *Chamber's Journal* (says the Literary World,) recalls the public attention to the singular effects of this drug, the produce of the Indian hemp, which, particularly in France, since 1846, has been a matter of interest in its connection with medicine. French authors of distinction have published memoirs on the subject, M. Virey attempting to prove it the Nepenthe of Homer; Sylvestre de Sacy finding in it the charms practised by the Assassins. But the author Theodore Gautier, has given the most wonderful account of its effects—*from his own sensations.*

"The Orientalists," says he, "have, in consequence of the interdiction of wine, sought that species of excitement which the western nations derive from alcoholic drinks. The love of the ideal is so dear to man, that he attempts, as far as he can, to relax the ties which bind the body to the soul; and as the means of being in an ecstatic state are not in the power of all, one person drinks for gaiety, another smokes for forgetfulness, a third devours momentary madness—one under the form of wine, the others under that of tobacco and hashish." He then proceeds to say, that a few minutes after swallowing some of the preparation, a sudden overwhelming sensation took possession of him. It appeared to him that his body was dissolved, that he had become transparent. He clearly saw in his chest the hashish which he had swallowed, under the form of an emerald, from which a thousond little sparks issued. His eyelashes were lengthened out indefinitely, and rolled like threads of gold around ivory balls, which turned with an inconceivable rapidity. Around him were sparklings of precious stones of all colours, changes eternally produced, like the play of the kaleidoscope. He every now and then saw his friends who were around him disfigured—half-men, half-plants, some with the wings of the ostrich, which they were constantly shaking. So strange were these, that he burst into fits of laughter; and to join in the apparent ridiculousness of the affair, he began throwing the cushions in the air, catching and turning them with the rapidity of an Indian juggler. One gentleman spoke to him in Italian, which the hashish transposed into Spanish. After a few minutes he recovered his habitual calmness, without any bad effect, without headache, and only astonished at what had passed. Half an hour had scarcely elapsed before he fell again under the influence of the drug. On this occasion the vision was more complicated and more extraordinary. In the air there were millions of butterflies, confusedly luminous, shaking their wings like fans. Gigantic flowers with chalices of crystal, large peonies upon beds of gold and silver, rose and surrounded him with the cracking sound that accompanies the explosion of the air of fireworks. His hearing acquired new power; it was enormously developed. He heard the noise of colours. Green, red, blue, yellow sounds reached him in waves. A glass thrown down, the cracking of a sofa, a word pronounced low, vibrated and rolled within him like peals of thunder. His own voice sounded so loud that he feared to speak, lest he should knock down the walls or explode like a rocket. More than five hundred clocks struck the hour with fleeting, silvery voice; and every object touched gave a note like the harmonica or the Æolian harp. He swam in an ocean of sound, where floated, like isles of light, some of the airs of "Lucia di Lammermoor" and the "Barbar of Seville." Never did similar bliss overwhelm him with its waves; he was lost in a wilderness of sweets; he was not himself; he was relieved from consciousness, that feeling which always pervades the mind; and for the first time he comprehended what might be the state of existence of elementary beings, of angels, of souls separated from the body; all his system seemed infected with the fantastic colouring in which he was plunged. Sounds, perfume, light, reached him only by minute rays, in the midst of which he heard magic currents whistling along. According to his calculation this state lasted about three hundred years; for the sensations were so numerous and so hurried, one upon the other, that a real appreciation of time was impossible. The paroxysm over, he was aware that it had only lasted a quarter of an hour.

Gleanings from Foreign Publications.

On Wednesday, Mr. Macaulay was duly installed as Lord Rector of the University of Glasgow.

PROTESTANT NUNS.—It is stated that a Protestant sisterhood, under the title of "Sisters of Mercy," will shortly be established at Liverpool.—*Preston Chronicle.*

The *Knaresborough Independent* specifies "the oldest inhabitant" one T. Smith, aged 96, who "remembers to have seen the skeleton of Eugene Aram hung in chains on Thistle Hill."

The *Clonmel Chronicle* mentions that hardly a tradesman can begin business in any Irish town, but he must stick up—"Late of London," "Formerly of London," "Late foreman to Messrs. Somebody or other, London." A worthy Celt, however, scorned the nonsense, and now figures signally in Clonmel as "William Slattery, Tailor, *never* in London."

"In the smaller German universities," says Dr. Bushman, (*Medical Times*), "the students address each other as *thee* and *thou*; and the neglect of this mode of expression would be considered an insult sufficient to cause a duel. In Berlin there is more ceremony; the terms *Mein Herr* and *you* are generally adopted."

REMAINS OF THE SMITHFIELD MARTYRS.—On Wednesday in the course of some excavations in Smithfield market, opposite the church of St. Bartholomew the Great, about three feet below the surface, the workmen came upon a heap of unhewn stones, blackened as if by fire, and covered with ashes and bones charred and partially consumed. The remains are supposed to be those of martyrs burnt at the stake. Many bones were carried away as relicts.—*Jerrold's News.*

JUSTICE OF THE EMPEROR OF RUSSIA.—Smoking in the streets is strictly prohibited. The Emperor, while walking one day, met a Frenchman smoking a segar. He approached and asked him if he was not aware that it was contrary to law to smoke in the street. The Gaul, not knowing by whom he was addressed, replied that he had been in the habit of smoking in the streets of Paris, and did not know why he should not do so in the streets of any other city. The Emperor, who detests a Frenchman, left him, and proceeding to the *boutka* or station of a policeman near at hand, gave directions to the *boutoushink* as to the disposition of the smoker. The latter was immediately placed by force in a *kibitka*, which is a small wagon without springs of any kind, and bounced over a thousand miles of bad road to the Turkish frontier, where he was dismissed with permission to follow the Parisian fashions.—*The Czar, his Court and People.*

LOCAL AGENTS FOR THE STANDARD.

DR. DAVID M. DAVIS, Woodstown, N. J.
CHARLES ATKINSON, Marian, Grant co. Ia.
J. MILLER M'KIM, Philadelphia, Pa.
AMARANCY PAINE, Providence, R. I.
PLINY SEXTON, Palmyra, "
J. C. HATHAWAY, Farmington, Ontario co. N. Y.
THOMAS McCLINTOCK, Waterloo,
S. HOWLAND, Sherwood's Corners, Cayuga co. N. Y.
S. STAMFORD ASHLEY, Oberlin, Ohio,
ROBERT F. WALLCUT, Boston, Mass.
JESSE HOLMES, New Lisbon, Columbiana co. Ohio,
K. G. THOMAS, Marlborough, Stark co.
ISAAC LEWIS, Short Creek, Harrison co. "
E. D. HUDSON, Springfield, Mass.
JAMES A. BURR, Ludlowville, N. Y.
ROBERT C. MARSHALL, Hiram, Portage co.
WILLIAM CRONK, Buffalo, N. Y.
GEORGE W. EASTON, Bridgewater, Mass.
DAVID K. COOK, Johnson's Creek, Niagara co. N. Y.
A. H. BIGELOW, Concord, Mass.
L. G. THOMAS, West Winfield, N. Y.
JOHN W. LYON, Hastings, Oswego co. N. Y.
MORRIS KINGSBURY, Fulton, "
CHARLES DOUGLASS, Saughenwa, "
ALEX. FOREMAN, Pulaski, "
JOHN P. DICKINSON, Cleveland, "
SOLOMON PECK, Mexicoville, "
JOHN WILBUR, 2d, North Easton, Washington co. N. Y.
JONATHAN WILDE, Quaker Springs, Saratoga co. N Y